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NEW SERIES, No. 40.

THE
ANNUAL MONITOR
FOR 1882,
OR
OBITUARY
OF THE
MEMBERS OF THE SOCIETY OF FRIENDS.

In Great Britain and Ireland,

FOR THE YEAR 1881.

LONDON:
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1881.

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P R E F A C E.

“Now faith is the assurance of things hoped for, the proving of things not seen.” In an age which assails in so many ways the Christian faith, shaking it in the experience of some to its very foundations, there is especial value in the living testimony of those who could say, “We speak that we do know, and testify that we have seen” of the truth as it is in Jesus ; and such a witness is once more borne by the pages of this little volume ; a witness that there is a power—and this Power is the Holy quickening Spirit of our God—which works unbidden of self in the hearts of His children from their earliest years onwards, convincing of sin, drawing the sinner to Christ as his Redeemer and Sanctifier, and through Him working out a blessed atonement and reconciliation not only of God the Father to His children, but of the children to their Father also, and thus bringing them into a humble subjection to, and a sweetly confiding trust in Him ; and by the force of a gentle but mighty love constraining them to

a dedicated and loving service for their Saviour King.

To these things, as no cunningly devised fables, but as very blessed realities, the living and dying experiences portrayed in these pages once more testify. And if, as we humbly hope, this testimony shall be blessed to the encouraging and establishing of the faith of some who are still treading the paths and fighting the battle of life, those who have so kindly shared in the preparation of these records may be cheered by the assurance that their labour has not been in vain in the Lord.

W. R.

WEST BANK, SCARBOROUGH,

Twelfth month, 1881.

LIST OF MEMOIRS.

SAMUEL BETTLE.
RANSOME BRANSBY.
MARY B. BROWNE.
WILLIAM BROWNE.
DORCAS COVENTRY.
MARY P. COVENTRY.
THOMAS TULLY DANN.
ELIZABETH DIX.
MARIA DONCASTER.
DAVID K. DONCASTER.
SARAH DOUGLAS.
HENRY EDWARDS.

ELIZABETH L. FOWLER.
ELIZABETH GREEN.
JOSEPH HOPKINS.
HENRY HOPKINS.
JOHN JOHNSON.
EDMUND PACE.
HENRY PEASE.
ELIZABETH PITT.
STANLEY PUMPHREY.
DEBORAH WHEELER.
THOMAS WHEELER.
JOSEPHINA S. WILKEY.

THE
ANNUAL MONITOR,
1882.

OBITUARY.

	Age.		Time of Decease.	
ELIZABETH ACKLAND,	81	23	4 mo.	1881
<i>Shaftesbury.</i> Widow of Robert Ackland.				
MARY ALLIS, <i>York.</i>	94	27	10 mo.	1880
An Elder. Widow of Thomas Allis.				
MARY APPLETON,	36	20	7 mo.	1881
<i>Scarborough.</i> Wife of Henry Appleton.				
ELIZA BAKER,	58	5	3 mo.	1881
<i>Finglas, Dublin.</i> Widow of John Baker.				
WILLIAM BARHAM,	72	26	10 mo.	1880
<i>Leicester.</i> An Elder.				
RACHEL BARNES,	81	12	3 mo.	1881
<i>Waterford.</i>				

ANNE BARRINGTON, 80 13 2 mo. 1881
Ballytore. Widow of Alexander Barrington.

HENRY BARRETT, 67 26 11 mo. 1880
Surbiton.

GEORGE OSWELL BARRITT 26 6 5 mo. 1881
Croydon. Son of George and Emma Barritt.
 Died whilst returning from Australia.

SAMUEL BARTER, 71 6 11 mo. 1880
Reading. An Elder.

HANNAH BATGER, 74 7 2 mo. 1881
Stoke Newington.

EMILY SARAH BAX, 75 9 11 mo. 1880
Stoke Newington. Widow of Thomas Bax.

JAMES GREER BELL, 74 8 2 mo. 1880
Moyallon.

SUSAN BELSHAM, 84 14 1 mo. 1881
Croydon.

JOSEPH BENNELL, 82 8 12 mo. 1880
Hitchin.

JAMES BENNETT, *Bolton.* 70 30 4 mo. 1881

GEORGE BIDDLECOMBE, 86 24 11 mo. 1880
Shapwick.

WILLIAM BIRKETT, 55 18 10 mo. 1880
Bradford.

EDWARD MATTHEWS BISHOP,
Bradford. 1 5 4 mo. 1881
 Son of Charles F. and Maria Bishop.

MARIA BLAKE, <i>Norwich.</i>	76	8	2 mo.	1881
<i>An Elder.</i>				
SARAH BOARDMAN,	77	13	1 mo.	1881
<i>Bristol.</i>				
MARGARET E. BOBICAR,	58	9	7 mo.	1881
<i>Dublin.</i>				
EDWARD JAMES BOWLES,	36	16	2 mo.	1881
<i>Westminster.</i>				
RANSOME BRANSBY,	89	18	5 mo.	1881
<i>Lammas, Norfolk.</i>				

This dear Friend manifested his attachment to the principles of truth as held by Friends, and his humble dependence on Christ, by a life and conversation in accordance with his Christian profession. The last forty years of his life were spent in the sequestered little village of Lammas, in Norfolk. He was a diligent attender of the small meeting at Swafeld, where his company was much valued by his friends.

Although he attained an advanced age, his faculties continued unimpaired almost to the last, and he was often heard to testify of the loving-kindness of the Lord. He died in peace, humbly resting upon the atoning work of God in Christ Jesus. His friends reverently believe that he now realises the declaration of our Lord, "Blessed are the pure in heart, for they shall see God."

MARTHA BREWIN,	71	5	12 mo.	1880
<i>Cirencester.</i> An Elder. Widow of Thomas Brewin.				
BENJAMIN BRIGGS,	57	18	7 mo.	1881
<i>Clerkenwell.</i>				
MARIA BRIGGS, <i>York.</i>	13	22	4 mo.	1881
Daughter of William and Emma Briggs.				
MARY BRIGHT, <i>Rochdale.</i>	94	21	10 mo.	1880
Widow of Jacob Bright.				
ALFRED BROWN,	1	31	8 mo.	1880
<i>Leominster.</i> Son of George Brown.				
ANNA BROWN, <i>Hitchin.</i>	82	28	3 mo.	1881
HENRY COLES BROWN,	71	1	11 mo.	1880
<i>Luton.</i>				
JOHN DENNIS BROWN,	47	6	7 mo.	1881
<i>York.</i>				
MARY B. BROWNE,	86	9	11 mo.	1880
<i>Brighton.</i> A Minister.				
(For Memoir see APPENDIX.)				
WILLIAM BROWNE, <i>Torquay.</i>	84	8	8 mo.	1880
A Minister. (<i>This name appeared in the volume for 1881.</i>)				

In presenting a brief sketch of this dear Friend, whose long and consistent course of Christian life and experience was known to not a few within and beyond the Society of Friends, we trust that some of the valuable teaching which

this was calculated to afford, will prove an encouragement to others to accept the grace of God in Christ Jesus, which was, we believe, his only trust. May not instruction also be derived, even from the consideration of the "good fight of faith" which the Christian must maintain, and which necessitates the watch to the very end?

William Browne was born near Crediton, in Devonshire, in the year 1796. He had the advantage of a liberal education, and his intellectual powers were well trained; but his spiritual life does not appear to have been very early developed. The religious influence of an older sister, a member of the Wesleyan body, appears to have been largely blessed, producing a deep impression upon his mind when quite a young man, which, through the quickening of the Holy Spirit, remained with him until the great change was wrought of passing from death unto life, out of darkness into the marvellous light of the Gospel, through faith in the Lord Jesus Christ.

His father had formerly been a member of the Society of Friends, and some acquaintance with their religious views and practice attracted W. B. towards this body, with which he united in fellowship in the year 1823. His decision of character here strongly manifested itself, and he

followed faithfully what he believed to be the promptings of duty, in a marked change from the gay association which at times had been his wont, to the crossbearing of an avowed disciple of the Lord.

It was at no small cost that this experience was passed through, and his strong adherence in after life to the views which he then embraced was doubtless owing in great measure to his having thus emphatically *bought* what he regarded and prized as *the truth*.

Many years of his life were spent in Cornwall, and of the intellectual aspect of his early manhood, and the great change above referred to, we have an interesting glimpse from the pen of one who valued his society when residing at Wadebridge.

“During the five years which were spent at Wadebridge, dear William Browne seems to have been the prominent element in everything that was kind and indulgent, intelligent and instructive. We owed much of our appreciation of literature and of poetry to him, and his own charming gift of verse was often exercised for our gratification ; and then I well remember my silent but reverential sympathy when he chose his part once for all, and ranged himself on his Master’s

side, becoming a good soldier and servant until life's end."

From the journal of another valued friend of W. B.'s we quote the following :—

"This morning's post brought me a letter from dear C. T. Hingston, which, amongst other intelligence, mentioned William Browne's having appeared in supplication powerfully and impressively in their little meeting at Wadebridge, which does indeed seem like a school of prophets. The sacrifices and dedication of W. B. are always striking and affecting to my mind ; having known him once so different, and gradually watching him progress from the man of taste, and sentiment, and argumentation, through different stages of humiliation, to what I believe he now is—the sound, sincere, and self-denying Christian."

This spiritual change, however, did not diminish the exercise of the intellectual powers, and his well-stored mind, combined with ready wit and careful observation of passing circumstances and events, rendered him an interesting companion, whilst he ever sought to turn to instructive account the various topics which thus, in social converse, came under review. There was also a keen appreciation of the beauties of nature, and an especial love of birds, and trees, and

flowers, with which he was accurately conversant. These refined tastes tended to soften those traits of his character which at times assumed a less winning aspect; whilst Divine grace doubtless largely assisted in the mellowing process.

Of his religious feelings during the period between the years 1819 and 1828 we have some glimpses, as shown in the following extracts from his journal, which appears to have been subsequently discontinued. This journal contained also notes on passing events, and extracts from interesting works which W. B. had in reading; amongst others were those of Fenelon, "The Life of Henry Martyn," &c. He was at this time in the office of his uncle Treffry, at Plymouth, to whose judicious and kindly influence, in attracting him towards Friends, he was wont to refer in after years.

"*August 22nd, 1819 (Sunday).*—In meeting this morning my mind was engaged on the confirmation of faith experienced by Thomas, when the Saviour manifested Himself to him; and in the evening Sarah Jago spoke on the subject of faith. She began with saying, 'Lord, increase our faith;' and after expressing the manner in which her mind had been engaged, she expatiated on the benefits resulting to the Christian from a fixed and steady faith in the merits of his Redeemer.

She then adverted to the case of Thomas, and said that if our faith was really fixed, we should be enabled to say with him, '*My Lord and my God*;' and this is, I believe, what every true Christian will experience when he arrives at that true point of faith; he will feel that the Lord is not merely the Creator and Preserver of all mankind taken collectively, but that His particular care is over him individually, and then will he with confidence exclaim, '*My Lord and my God*!' This faith is the groundwork of religion; it is the foundation on which the beautiful structure of Christianity is erected; this 'evidence of things unseen' affords us the cheering hope of the enjoyment, when this earthly tenement shall be dissolved, of everlasting bliss in the mansions of the blessed. Oh! then, may we sincerely and effectually cry 'Lord increase our faith!'"

"12th May, 1820.—Attended a meeting this evening at the Guildhall, Plymouth, for the purpose of forming a Peace Society in this port, which was accomplished, and a set of resolutions ordered to be printed. I am appointed one of the Committee. May the peaceable Spirit of Christ so pervade my thoughts and actions, that it may overcome the evil passions of the natural man, and subdue all unto itself; and since I

have thus publicly avowed my sentiments, may strength be given me in the hour of trial to abide steadfast. Lord, make me such as Thou wouldst have me to be !

“*May 23rd, 1821.*—Returned from the funeral of my beloved and honoured father. In the painful hour of sickness, and in the awful moment of death, peace was the happy portion of this good man. Lord, ‘Let me die the death of the righteous, and let my latter end be like his. ‘Mark the perfect man and behold the upright, for the end of that man is peace.’”

“*August 8th.*—The Lord in infinite mercy has been pleased to show me clearly the only true road to eternal happiness. A disappointment, the keenest I ever experienced, had brought me to a sense of the utterly deplorable condition of those who live without God in the world. Stripped of all that was dear to me on earth, and having no hope beyond it, the agony of despair into which I was plunged is indescribable. In this season of deep distress my mind was directed to the source of all real comfort ; and oh ! may the goodness of the merciful Redeemer be never effaced from my memory. It was in a moment of entire reliance on His all-sufficient power, that my troubled soul found rest. Well may I exclaim

with the Psalmist, 'What can I render unto the Lord for all His benefits toward me, and for His goodness, and for His wonderful works to the children of men?' Many have been the proving times experienced since, but I trust my confidence has not been ever wholly lost. . . . Lord, increase my faith ; let this be my never-ceasing prayer."

" *August 19th.*—A peaceful day ; thought pretty much of death, and felt much comforted in the recollection of the words of the Apostle Paul, 'For we know that if our earthly house of this tabernacle were dissolved we have a building not made with hands eternal in the heavens.'"

" *October 21st.*—In reading this evening before my aunt and cousins an account of the illness and death of Daniel Bowly, of Cirencester, published in 'Piety Promoted,' who died in his twenty-sixth year, of a consumption, my mind was so impressed with a conviction that I should soon have to follow in the same path, and with a sense of the Lord's infinite goodness in giving me a just view of the things of eternity, that I was obliged to stop and give the book into other hands, drawing back and giving vent to my full soul in tears. Oh ! gracious Father ! continue to endue me with this tenderness of spirit, and let nothing separate me from Thy love !"

W. Browne's mind having been increasingly convinced of the accordance of the principles of Friends with the New Testament, he was at length prepared to apply for membership in the Society, under a deep feeling of the importance of the step, as the following memorandum will show:—

“*Second month 26th, 1823.* — George Fox informed me that the Monthly Meeting had acceded to my request to be admitted a member of the Society of Friends. I feel sincerely desirous that my conduct may be such as not to disgrace the profession I have felt it right to make before men. It is indeed a serious responsibility to be joined in membership with a body of professing Christians, and to one so weak in the faith as myself it is peculiarly so, but I know that He who hath begun the good work is able to continue it. O then, that my eye may be directed in the singleness of true faith to Him who is not only able but willing to save to the uttermost all who sincerely embrace His most gracious word.”

“*Eleventh month 5th.*—My dear cousin — spoke for the first time in meeting with these words, ‘The Lord is a quiet habitation to all those who put their trust in Him.’ May she be

preserved in purity and singleness of heart, and continue to follow on to know the Lord; and may her example stimulate us all to increased watchfulness and dedication of heart! This is what I feel the greatest want of, so much so at times as to cause me to fear that my rebellious heart will never be subdued; but at other times the Lord graciously condescends to manifest the power of His grace with evident proofs that it is indeed sufficient. O Lord! suffer me to beseech Thee to afford me the help of Thy good Spirit, that the fearful ascendancy of *self* may be overcome, and that I may be truly crucified to the world, and the world to me. O! let me receive all as at Thy hand, whether crosses or consolations, and let me never cease to praise Thee for all Thy wondrous doings."

"*Eleventh month 3rd, 1824.*—In meeting, this morning, my mind was much comforted by remembering the words of the Apostle Paul, 'There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.' It was a precious heart-tendering season, and I was permitted to experience in a good degree that peace which indeed passes all human understanding. May I never cease to be thankful to my gracious

Redeemer, who hath bestowed, and is bestowing such unmerited favours on one of the weakest of His disciples."

"*Third month 6th, 1825.*—John Barclay, Ann Tweedy and Elizabeth Fox, who are engaged in paying a religious visit to the several meetings composing this Quarterly Meeting, have been with us to-day. John Barclay had to bear a most remarkable testimony in our morning sitting. This precious young man appears likely to be made an eminent instrument in the hands of the Lord, and I trust will become the happy means of converting many to righteousness. Ann Tweedy was also engaged very acceptably; her visits are always cheering to my poor, torpid, and sometimes almost despairing mind. But, blessed be the name of the Most High, there is, as A. T. told us this evening, in the severest trials and seasons of deepest conflict a something felt by the true seeker after good things, which is infinitely preferable to anything this world can give, and of which it can never deprive us; and it is this heavenly hope, though at times it may be like hoping against hope, which preserves amidst all the dangers of the world, and conducts the patient Christian traveller to that Rock of Ages upon which he shall be established for ever."

"Second month 8th, 1826.—In our meeting this morning I was led to supplicate for preservation and the guidance of divine counsel through the remaining days of our pilgrimage in this vale of tears. This sacrifice has, I trust, been accepted, and I have mercifully been favoured with peace in the performance of it ; inexpressibly solemn does it appear to me thus to approach the throne of grace publicly, and earnest are my desires that strength may be afforded me to endure to the end. My many weaknesses and deviations from the strict path of duty fill me at times with an almost overwhelming sense of my own unworthiness, and with a fear that the blessed Truth may suffer through my means ; but He who hath called is able to sustain us under every conflict, and will, I fully believe, if we simply follow His divine leading, bring us through all and above all to the glory and praise of His great and ever excellent name."

"Eighth month 20th, 1826.—My Heavenly Father has been pleased to show me, by an attack of illness, the utter insufficiency of poor frail man to preserve his own strength. Some degree of uncertainty as to the termination of this illness attended its early stages ; but through all I was mercifully favoured with much quietness and

peace. This is, indeed, an unspeakable and unmerited mercy, and sincerely do I desire that I may yet more and more be given up to follow wherever my best Guide may lead. Great uncertainty at this time hangs over my future movements in life; may this teach me to seek *first* the kingdom of God, and then doubtless all things *needful* will be added. How difficult, and yet how necessary for the sincere disciple of Christ is it to live a life of simple, unhesitating dependence. Surely this is the only safe path, and the only one which can conduct us without fear of disappointment to true substantial happiness."

In 1827 W. Brown relinquished the business occupation in which he had been engaged and opened a school; but this undertaking, for which he did not possess all the needed qualifications, was not successful, and had very soon to be relinquished.

His marriage in the year 1828 with Catharine Tregelles Hingston, added greatly to his happiness through the lengthened union granted them. In allusion to this period a Friend writes:—"What an enjoyment it was to me to be allowed to share the privileges of your home, and to be a little within the influence of his fine and vigorous mind, . . . when he took so much pains to interest

and instruct his young friends, and was so ready to help them in any useful pursuit; and then in later years how one seemed to forget that he ever had an ache or a pain, the spiritual and the intellectual seemed so to triumph over physical weakness."

During their sojourn in Cornwall, and at a later period at Totnes and Torquay, William Browne was earnestly interested in the promotion of temperance and peace, and of popular education, through the medium of British Schools. To these objects he lent his aid with unflinching interest, almost to the close of life. His generally good judgment and business ability fitted him for usefulness of this kind, as well as in the responsible post which he filled in the banking concern of which he latterly became a director. In these various spheres he won the esteem and confidence of his acquaintances and fellow-workers of different denominations.

For many years after being recorded as a minister he exercised acceptably to his friends the gift bestowed by his Lord. His ministry was usually clear and weighty in its character; often somewhat brief; but he was engaged at times impressively at considerable length, especially in meetings held at his request for the

public. Several testimonies have been borne to the value of his Gospel service on these occasions, and by his more immediate friends, to the blessing and help received from his addresses, which have been described as "concise, yet full," and as "the cup of living water straight from the fountain-head."

Although occasionally taking journeys of recreation, or to include visits to his friends, which combined religious and social engagements, W. Browne did not often travel from home specially on religious service, but was diligent in the attendance of his own meeting, and of those within the compass of his Quarterly Meeting, as long as strength permitted; and he regarded the assembling with his friends for worship, or on church affairs, as fixed engagements, not to be easily set aside. His earnest interest in collecting funds for the erection of the meeting-house at Torquay will be remembered by many who co-operated with him.

A constitutional reserve prevented much communication, even with those nearest to him, on spiritual subjects, beyond his often-expressed deep interest in the welfare of the Society, and his strong conviction of the importance of its principles, as held by the early Friends. Whilst,

however, concerned at some of the changes which have taken place amongst us, he appreciated all honest adherence to apprehended duty, even when unable fully to yield his concurrence ; and underlying all was his earnest desire for the true promotion of the spiritual kingdom of our holy Redeemer.

It was not surprising that his strong and decided character should at times appear lacking in tenderness and sympathy with minds differing at all in sentiment from his own. And if he may thus have failed, in some measure, to exert an attractive influence over such, yet we cannot doubt that he sought the aid of Divine Grace to overcome any infirmity of which he was conscious.

For many of the later years of his life W. B. suffered much from rheumatic gout, by which his capacity for the active life which he had previously so much enjoyed was gradually taken away ; and the patience with which he endured for many years the physical pain and disability so peculiarly trying to one of his energetic temperament, and the support granted him throughout his last suffering illness, bore emphatic testimony to the all-sufficiency of the grace of God. During this season of affliction his mental faculties continued

clear, and his interest in passing events undiminished almost to the close. And, whilst his habitual reserve prevented him from giving much expression to his feeling, the few words which he addressed to his beloved wife, and to Friends who visited him, from time to time, afford a comforting assurance that his gracious Saviour did not forsake him in this lengthened period of trial. In His own good time we are assured that his Lord bore him to one of the many mansions, prepared for the redeemed, in the fulfilment of His own blessed promise, "I will come again and receive you unto Myself, that where I am there ye may be also."

The subjoined lines, addressed by W. Browne some years since to an invalid friend, on the words uttered by her, "But for a moment!" seem appropriate to his own release from the bed of weariness and suffering, to enter on the heavenly rest.

To M. A. C.

2 Cor. iv. 17.

"But for a moment! sister, then how light,
Weighed in the balance of eternal love,
Against that glory which the enraptured sight
Shall gaze on in the blissful scenes above.

“ But for a moment, sister ! courage then !

Fear not the tempter's most malignant power ;
Thy Saviour his besetments shall restrain,
And give the victory in the trying hour.

“ But for a moment, sister ! cast thy care,

In simple faith on Him who cares for thee ;
His changeless love shall thy afflictions share,
His arm of power thy ceaseless succour be.”

PETER BUCKMASTER, 73 12 4 mo. 1881
Woodbridge.

MARY BULCH, 38 11 5 mo. 1881
Cockerton, near Darlington. Wife of Jeremiah
Bulch.

JOSEPHINE BURNE, *Bray.* 2 7 2 mo. 1881
Daughter of Joseph Burne.

ETHEL BURT, 6 7 4 mo. 1881

MAURICE BURT, 2 25 4 mo. 1881
Worcester. Children of John J. and Elizabeth
Burt.

LOUISA HOWGATE BURTT, 58 7 3 mo. 1881
Gainford, near Darlington. Wife of Frederick
Burtt.

JOSEPH CALVERT, 50 3 7 mo. 1881
Grange, Tyrone.

CAROLINE CAPPER, 27 25 4 mo. 1881
Southampton. Wife of Mark Capper.

SARAH CARVER,	71	30	7 mo.	1881
<i>Birmingham.</i> Widow of Arthur Carver.				
WILLIAM ALEXANDER CHAYTOR,				
<i>Donnybrook.</i>	63	2	3 mo.	1881
WILLIAM CHERRY,	42	14	5 mo.	1881
<i>Waterford.</i> Son of Thomas R. Cherry.				
GULIELMA CLAPHAM,	15	24	5 mo.	1881
<i>Redhill.</i> Daughter of J. P. and S. A. Clapham.				
JOHN CLARK, <i>Doncaster.</i>	54	21	9 mo.	1881
ANNA CLARK, <i>Doncaster.</i>	22	5	3 mo.	1881
Daughter of John Clark.				
WILLIAM CLAYTON,	45	4	3 mo.	1881
<i>Dunmow.</i>				
MARTHA COLLIER,	77	6	3 mo.	1881
MARY HINGSTON COLLIER,	79	16	9 mo.	1881
Both of <i>Woodside, Plymouth.</i>				
JANE COOKE, <i>Liscard.</i>	56	2	12 mo.	1880
Daughter of the late Robert Cooke.				
SAMUEL COOK, <i>Stafford.</i>	84	4	12 mo.	1880
MARY COVE, <i>Tottenham.</i>	58	6	2 mo.	1881
Wife of Henry Cove.				
ANNA COVENTRY,	53	15	11 mo.	1880
<i>Liverpool.</i> Wife of John Coventry.				
DORCAS COVENTRY,	74	20	7 mo.	1881
<i>Birkenhead.</i>				

“Blessed are those servants whom the Lord when He cometh shall find watching.” This was strikingly exemplified in the case of Dorcas Coventry, whom the sudden summons, at the termination of only four days’ illness, found ready to meet calmly the solemn change.

There was no alarm, no surprise ; but when she learned that death was near, she gave her directions with reference to matters requiring attention after her decease, as quietly as though about to leave home on a few days’ journey. There then remained nothing for her to do but just to wait the final call of that Saviour, in whose love and spotless merits she had long trusted.

MARY PHILLIPS COVENTRY,

Birkenhead.

73 29 10 mo. 1880

Wife of Joseph F. Coventry.

Very different from that of her sister-in-law was the experience of Mary P. Coventry, to whom was appointed much physical suffering during many years, which was borne with uncomplaining cheerfulness. She was endued with a strong mind and fine native abilities, but her simple trust was expressed in the verse of Charles Wesley’s beautiful hymn, to which she sometimes made reference :—

“ Other refuge have I none,
 Hangs my helpless soul on Thee ;
 Leave, ah ! leave me not alone,
 Still support and comfort me.
 All my trust on Thee is stayed,
 All my help from Thee I bring,
 Cover my defenceless head
 With the shadow of Thy wing.”

There is reason to believe that the humble hope expressed in these words has been abundantly realised in our departed friend's experience.

SARAH COWGILL, *Settle.* 72 9 10 mo. 1880

An Elder. Widow of John Cowgill.

GEORGE COX, M.D., 75 23 7 mo. 1880

Wollongong, New South Wales.

MARY CROSBY, 84 11 12 mo. 1880

Darlington.

ELIZABETH CULLIMORE, 85 31 5 mo. 1881

Belfast.

WILLIAM DALE, 74 13 8 mo. 1881

Huddersfield.

THOMAS TULLY DANN, 63 15 12 mo. 1880

Nutfield, near Reigate. A Minister.

He was the only son of Thomas and Susannah Dann, of Nutfield, and (except when at school) resided during the whole of his life on the farm which had belonged to his ancestors for several

generations. Although brought up in the practice of religious duties, and bearing a high character for integrity, it was not until middle life that he fully recognised the paramount importance of the things of eternity.

Soon after he had been led to a knowledge of the Saviour, he realised that he ought not to keep to himself the treasure he had found, and "immediately," like the great Apostle, "he conferred not with flesh and blood," but cheerfully obeyed the call to confess his Lord publicly before men.

From this time the reality of his religious life was manifested by a constant and prayerful study of the Holy Scriptures, and by his deep concern for the welfare of the Society of which he was a member, and especially of the Friends of his own Monthly Meeting.

He several times received minutes for religious service in other parts of the country. He much enjoyed these times of religious and social intercourse with his friends, and we believe his simple, earnest, Gospel ministry was owned and blessed by the Master. He did not, however, confine his interest to our own particular section of the Church. For many years he held a religious meeting with his labourers and others in a room on the farm on First-day evenings during the winter

months, when distance prevented him from attending his own meeting ; and he frequently united with members of other denominations, both in his own neighbourhood and elsewhere, in endeavouring to spread the knowledge of the Gospel of Christ. His home was ever very dear to him, and as a husband and father, manifesting a tender interest in the social and religious welfare of his family, his memory is and ever will be precious.

Through the greater part of his life he enjoyed a large share of good health ; but in the autumn of 1879 his strength gave way. The nature of his illness was such as to cause a painful feeling of oppression, physical and mental ; and whilst he was not permitted to doubt his acceptance in Christ, he was often deprived of that lively sense of his Lord's presence and support which had been so dear to him. Thus did it please the Lord, in His unerring wisdom, to cause His servant to pass through the fire, that he might be purified, as gold is refined. The various means that were tried in the course of the following year failing to effect any restoration of health, several medical men agreed in recommending a sea voyage. He therefore sailed for the Cape, accompanied by a relative, in the autumn of last year. The hoped-for improvement was not, however, granted, and

his illness increased so much that his return home became impossible. His sufferings were at times very great, and he expressed the desire that he might be helped to bear them patiently, and wished that his love might be given to all Friends, without reserve.

He peacefully entered into rest on the 15th of Twelfth month, 1880, at Three Anchor Bay, near Cape Town, and was interred in the Mowbray Cemetery.

THOMAS DARBYSHIRE, 74 5 11 mo. 1880
Pannal, near Harrogate.

EMMA DAVIS, *Ulverstone.* 70 22 3 mo. 1881
Wife of Henry Davis.

MARGARET DAVIS, 28 25 3 mo. 1881
Ulverstone. Daughter of Henry Davis.

THOMAS DAY, 53 17 3 mo. 1881
Birstal, near Dewsbury.

ELIZA DELL, 69 6 2 mo. 1881
Winchmore Hill. A Minister. Widow of Charles Dell.

ELIZA DICKINSON, 61 10 1 mo. 1881
Sheffield.

ELIZABETH DIX, *Norwich.* 80 29 1 mo. 1881
Wife of Francis Dix.

Elizabeth Dix was well known and much loved by a large circle, both within and without

the Society of Friends, and her life was so bright an example of Christian love and charity, that it is believed a brief record of it may be interesting and instructive.

Her parents were members of the Church of England, and brought up their large family of eight children in accordance with its tenets. They appear to have carefully attended to the education of their six daughters who were all possessed of good abilities. At an early age Elizabeth Williams lost her beloved mother, whose removal in the prime of life was affectingly sudden ; but her place was in some measure supplied by the care of the elder sisters, who conducted a large school at Lynn, in Norfolk, and who were very successful in training the young persons entrusted to their care.

Of the early years of our friend there is no written record, but those who knew her spoke of her as possessing a lively disposition and a well cultivated mind ; her conversation was witty, but she had the tact which enabled her to make a discriminating use of this gift ; and though she mixed in the gay society of the county, yet there was a serious thoughtfulness of mind which led her to cultivate the friendship of pious persons whether of her own or of other religious deno-

minations. At this period Norfolk was noted for its intellectual circles. Prominent amongst these, and conspicuous for their piety and philanthropy, were the family at Earlham Hall, and some members of this family resided near Lynn. The house occupied by our friend and her sisters was close to the Friends' meeting-house, to which they were invited at times, when Joseph John Gurney, Elizabeth Fry, or other gifted ministers visited the town. Thus the attention of the sisters was drawn to the views held by the Society, of which three of them subsequently became members, and two of them recorded ministers. But although these meetings doubtless introduced fresh views of truth to her mind, Elizabeth Dix has been heard to remark that her conviction of the truth of the principles held by the Society of Friends, mainly arose through a careful perusal of Barclay's "Apology." To one who possessed a strong love for beauty of every kind, it must have been no small sacrifice to lay aside her ornaments and conform to the simplicity of dress which was then the distinguishing outward mark of a Friend; but she felt peace in so doing, assumed the plain garb and the Friend's bonnet, and throughout her lengthened life expressed satisfaction in having done so.

In the year 1827 she lost a tenderly beloved sister, whose mind had become seriously attached to Friends, and who was at her own request buried in Friends' burial-ground. One of her last exhortations to her sister was :—“ Dear Elizabeth, go on in the path in which thou wilt find peace ; go on, *persevere* :” and it proved a word in season.

In 1835 Elizabeth Williams was received into membership with Friends, when Joseph John Gurney, in conjunction with a committee of women Friends, was appointed to inform her of her reception by the Society, in which she continued for forty-five years a useful and consistent member. For some years our friend was engaged with her sisters in their school ; but from this she retired with a competency, and resided with her sister Mary Anne Bayes, over whose children she extended a loving care, especially when their mother was absent on religious service. Her manner towards the young was very endearing, and her influence over them was great. Frequently, in the long winter evenings, would she gather the children around her, and whilst one nestled on her lap, and the others pressed as closely to her as they could, she would tell them interesting anecdotes, or repeat a psalm or

a sweet hymn, leading their young minds to trust their Father in Heaven, and by her own tender love making it easy to them to believe in the love of the Saviour, to whom she thus brought them in faith. Hers was truly the ministry of home, and the children thus cared for have, in after years, and when themselves parents, increasingly felt how much they owed to her love, and to the happiness she brought into their family circle.

In the year 1842 she was married to Francis Dix, of Dickleburgh, and thus entered upon an enlarged sphere of usefulness, one full of happiness to herself, and of blessing to all around her. Her husband held the same views with herself as respects the principles professed by the Society of Friends ; but though careful not to lower these in any way, nor trying to adapt their standard of truth to that of others, yet they were far from entertaining sectarian prejudices, and their hospitable house was the resort of many who loved our Lord Jesus Christ in sincerity. The society of E. Dix was sought by persons of all denominations and of all ranks in life, and to these she proved a judicious counsellor and a true friend. In one instance it was her privilege to lead a Roman Catholic youth of high family to a careful perusal of the Scriptures ; and shortly before his

death she was permitted to hear him express his dependence on his Saviour alone for the forgiveness of his sins, and for his hope of eternal life.

In her own religious community Elizabeth Dix had many valued friends ; amongst others William and Anna Forster, the honoured parents of the present Chief Secretary for Ireland, and themselves of the true nobility of the earth, foremost in every good word and work. Here, perhaps, we may remark how helpful it was to Elizabeth Dix to possess a well-stored mind. She had given up what are frequently called accomplishments, believing them not compatible with her Christian profession ; but she had no need to refrain from more solid acquirements, and these enabled her to enter with pleasure into the scientific pursuits of her husband, and to enjoy the conversation of his friends. Whether the subject were astronomy, meteorology, or natural history, she was interested in all, and was thus the delightful companion of his leisure hours, as well as the sharer of his higher duties. We may well commend her example in this respect to our young sisters, as she was also a careful house-keeper, and her abode was a pattern of neatness.

Whilst enjoying the refinements of life and the society of the intellectual and the wealthy,

our dear friend was tenderly alive to the interests of her poorer neighbours. A clothing-club for poor women was kept up by her for twenty years ; she added twopence to every shilling they paid in, and when winter came, gave orders on such tradesmen in their own village as they might select, and took care that the goods supplied were strong, useful, and suited to their station. They always brought their purchases to exhibit to her, sure of her sympathy and glad of her judgment ; and by thus assisting the small shopkeepers of the village, as well as her poor neighbours, she conferred a double benefit. Nor were these the only occasions on which she met the cottagers. She frequently called on them at their homes, and was always heartily welcomed ; her manner was as courteous to the poor as to the rich ; and without losing her quiet dignity she was sociable with the humblest, entered with them into their cares or their pleasures, and was emphatically their *friend*. On one occasion, when incendiary fires were prevalent in South Norfolk, she felt drawn into much sympathy with those whose minds were troubled by the apprehension of coming danger. She selected the beautiful texts, “ I will both lay me down in peace and sleep, for Thou, Lord, only makest me dwell in safety ”

(Ps. iv. 8), and, "What time I am afraid I will trust in Thee" (Ps. lvi. 3), and caused them to be printed in large type, and circulated in the vicinity of her home.

In 1861 Francis Dix felt a concern as to the manner in which his neighbours spent the evening of the First day of the week. Into this concern his wife fully entered, and united with him in an invitation to all who chose to join them in the evening reading in the large kitchen of their comfortable home. The invitation was gladly accepted, and from sixty to eighty persons assembled to listen to Scripture reading, sometimes followed by selections from Friends' books. There was no singing; nothing of a sensational character attracted attention. There was no excitement; yet the interest in these evening readings continued, and even increased, during thirteen years. A solemn silence always followed the Scripture reading; and, under the evident power of the Holy Spirit, Elizabeth Dix frequently addressed the company, or offered prayer on their behalf. A manifest blessing attended these labours of love; and though it is now six years since our friends left the neighbourhood, yet traces of the work remain. One anecdote may be recorded of the tact with which Elizabeth Dix

met the little difficulties that sometimes arise in such meetings. An aged woman had for several evenings occupied a corner-seat that pleased her well ; but coming one evening rather later than usual, she found the seat occupied by an old man, who had observed its advantages and resolved to enjoy them himself. He refused to admit the prior claim of his neighbour, who was much annoyed, and a feeling of displeasure arose in the company. Elizabeth Dix had not yet entered the room, but was informed by one of her servants of what was going on. She desired the servant to bring an armchair from the parlour, and to place it beside her own ; then, going to the kitchen and addressing a few kind words to each as she passed them, she went to the aged woman, took her by the hand, and conducted her to the seat next her own, saying, " I think thou wilt be more comfortably placed here." Thus gently did she rebuke the selfish man, soothe the wounded feelings of the aged woman, and restore peace to the minds of the little assembly. Long after our dear friend had left Dickleburgh, she was cheered by hearing that a Christian lady who had gone to reside there had commenced First-day evening readings, and she earnestly desired that a blessing might attend them.

In the year 1844 her voice was first heard in a meeting for worship. On such occasions her words, though few, were of an impressive character; and as years passed on she continued to exercise her gift under a deep sense of the solemnity of such an engagement. Her prayers were very impressive. As she advanced in life she dwelt much upon the uncertainty of our time here, often saying, "There is only one thing certain—that here we have no continuing city," and would urge her hearers to be watchful and to prepare for "that change which must inevitably come upon all the sons and daughters of Adam."

A few weeks before her last illness she attended a marriage, and prayed most touchingly for all who were present, especially for the aged ones, who, like herself, were only "waiting for the Master's call." Though not recorded as a minister, yet to many her addresses were most acceptable and comforting. In recording this part of our dear friend's service of love, it may be instructive to see where one chief source of her strength lay. Her husband thus writes soon after her decease: "I think one of the greatest sources of strength to her was in her frequent retirement before the Lord, she being, as far as practicable, in the habit of daily retiring for about an hour to her private

room, to hold communion with Him who seeth in secret, and Himself rewardeth openly. I think I may say these hours might be numbered by thousands, and on many such occasions her voice would be audible, either in supplication, thanksgiving, or praise, and it might justly be said of her that when she had found the Pearl of great price, she was ready to sell all and buy the field in which such a precious treasure was stored."

In 1874 F. and E. Dix, feeling released from the cares and burdens attendant upon their farm, came to reside in Norwich; and here, in a lovely home, surrounded by all that heart could desire, she peacefully passed the remaining years of her life, living, as good John Bunyan would say, "in the land of Beulah, in full view of the Celestial City, and of the shining ones waiting for her on the other side of the river." One by one her beloved brothers and sisters were removed from earth, till she was the last of her family; but she drew the bonds of affection closer round those relatives who were left, corresponded frequently with her nephews and nieces and their children, and, when her health would permit, took excursions with her husband to various interesting spots in the county. She took a warm interest

in everything that related to the spread of the Redeemer's kingdom, and whilst she especially cherished the Society of Friends, she discouraged controversy, which she said, "destroyed the very root of love;" and playfully informed some of her friends that she kept a drawer to which she consigned everything of a controversial nature, that it might not burden her mind. The hint was of use to some, as was also her remark, "There are so many points on which we can all agree that it seems a waste of time to argue on those points on which we differ." In this happy, loving frame of mind, tenderly cared for by her husband, cherished by a large circle of relations and friends, and esteemed by all who knew her, she realised the truth of the declaration that "Wisdom's ways are ways of pleasantness, and all her paths are peace."

About eight months before her decease, while sitting in a meeting for worship, she became unconscious, and remained so for some time after being removed home. From this attack she rallied, and was again able to get into the garden. Similar attacks of unconsciousness, caused by weak action of the heart, followed, and her life hung, as it were, on a thread. Of this she was well aware, but when she had overcome the bitterness

involved in the prospect of leaving her beloved husband, she was kept in perfect peace. Her strength gradually declined and she was confined to her room during the last five months, but she was preserved in much cheerfulness, a sweet smile adorned her countenance, and though frequently unable to speak above a whisper, she interested herself in everything, and it was a pleasure to be with her and to wait upon her. On one occasion she said, "I look back upon the past with thankfulness, I fully enjoy the present, and I can look to the future with hope." The tender care of a dear cousin, and the attentions of a most faithful and capable servant who loved her warmly, were added to her list of mercies. The songs of the little birds in the trees in her garden, and the flowers that adorned it, were referred to frequently by her with expressions of thankfulness to her Heavenly Father who had cared for her so bountifully. Thus sweetly she descended a valley that was not dark to her, and with words that she loved to quote in life now falling in broken accents from her dying lips—"I go to prepare a place for you," she fell asleep in Jesus. To that place the eye of faith can look, and there behold her purified spirit joining in an unhindered service of praise, thanksgiving,

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honour, and glory to Him who sitteth upon the throne for ever and ever.

Her remains were interred near those of her honoured friend Anna Forster, in the Guildencroft burial ground at Norwich, on the 4th of Second month, 1881.

MARIA DONCASTER, 69 10 11 mo. 1880
Sheffield. A Minister. Wife of Daniel Doncaster, and daughter of the late David and Phebe Mallinson, of Sheffield.

An habitual humility, verging on self-distrust, was a leading feature in the Christian character of the late Maria Doncaster. She would have shrunk with real pain from anything like praise; and yet perhaps there may be encouragement for others in a brief notice of one who lived near to Jesus from childhood to old age, and in her daily walk reflected unconsciously something of the glory of her Lord.

It was not that she did anything very striking or remarkable, or that she had any extraordinary talents; but she showed how beautiful a woman's life may be without these, when love is its moving spring. Love was the very element of her life. It was her great delight to spend and be spent for others, in the simplest and least noticed ways. Hers was an untiring love. She would not give

up in despair, or leave off helping any, because they turned out unworthy; she grieved over the unworthiness but loved them still, for she believed in the redeemableness of human nature, and in what was best in all, and she would not let go her faith in this, even when appearances were darkest.

This unfailing hopefulness made her a most encouraging helper and counsellor. Anything that to her mind tended in the right direction, the feeblest attempt at service, the most hesitating expression of thought or feeling, met with such a bright assent, such instant cordial recognition, as at once to give strength and assurance. Whilst, on the other hand, without finding fault, or implying "your wrong by her right," her quiet disapproval of anything made itself instantly felt, if only through the absence of her usual ready response.

Always an earnest worker herself, she took a warm interest in the work of others, and seemed never to miss an opportunity of putting in a word of encouragement. At a time when several of her older children were engaged in the work of First-day school teaching, before successive marriages broke up the large and happy family circle which grew up around her, it was her

custom to come down stairs soon after seven in the morning, to preside over their early breakfast, and to dismiss them with a mother's loving benediction, and the hope that they would have "a good time at school."

She always showed great consideration for her servants, never knowingly allowing them to be overtaxed. Feeling letters from some of them, written since her death, show how much of good they attributed to her influence over them.

But her warm sympathies, whilst finding their fullest field in the family circle over which she so lovingly presided, reached far beyond this. She had a cordial welcome for all. Strangers, when with her, changed quickly into friends. One lady, a perfect stranger, who called upon her when greatly cast down by heavy personal trial, afterwards looked back upon that call as an era in her life. "No one," she said, "ever understood me like Mrs. Doncaster did." Her sympathies went out tenderly towards all whose lives seemed uncomforted, and dark, and sad. In the back streets and lanes of Sheffield, and by many a sick bed, she was a frequent and welcome visitor, and light and hope seemed to come with her presence. One poor woman whom she visited, confessed afterwards, that before Mrs. Doncaster called, she

was so utterly miserable and wretched that she had resolved, that very day, to put an end to her life. She was so impressed by the mercy which had thus, in the darkest hour of her life, sent her a message of hope and forgiveness through Jesus Christ, that she became a changed woman from that time.

Maria Doncaster was, it is believed, the first to begin a mothers' meeting in Sheffield; she took a warm interest in it, and her name is held in loving veneration by the mothers, who recall the happy evenings spent with her in the mission room. The poor lost girls of the town formed another class towards whom her heart went out in tender pity. She helped to set on foot a Refuge for them, and for many years she had a weekly Bible-class there, and seldom left without securing a little quiet talk alone with one or other of the inmates. Few hearts could fail to be touched by her words, but the full result of her loving pleadings and earnest prayers will never be known till the day when sowers and reapers meet.

But it was not only the friendless and the sad who claimed her sympathy. She met the bright and joyous with as bright a response. No one could have been more ready to promote the

happiness and enjoyment of those around her, and it was her special pleasure, whenever she could do so, to provide little presents and surprises for one and another. With the joyousness of the little ones her heart seemed always in tune, and those who knew her, love to recall her sweet bright ways with them.

There seemed a striking fitness in the verse she chose for one little grandson the last time she saw him,—“Rejoice in the Lord alway, and again I say rejoice.” “That is grandmamma’s text,” the little fellow said, on repeating it after she had gone home;—“she is rejoicing always now.”

There was a beautiful continuity about the course of her Christian life. She once said she could not remember any period of her life, even as a child, when she did not often feel the love of Jesus warm in her heart, and the desire to follow Him uppermost in her thoughts. And she did follow Him, with a simple, loyal trust, which grew stronger and brighter as years passed on, bringing with them a deepening sense of the love of God, and a greater longing that others might share in the peace and joy which so filled and satisfied her soul. It was her delight to testify to the goodness and mercy which she felt had

followed her all the days of her life and upheld her in all times of need and trouble.

It was frequently her lot to be laid aside for several weeks by illness. She would speak thankfully of these as times of blessing to her, and often her sick room was felt to be the brightest spot in the house. Writing to one of her daughters, during a time of nursing and anxiety, she said:—"I can look back to many seasons of withdrawal from active life, when suffering has been permitted, and in the midst of all, my dear Saviour has made my heart to sing for joy, and peace has flowed as a river."

When her voice was heard in our meetings for worship, it was most often in prayer, or in a brief but feeling testimony to the lovingkindness of the Lord, and the blessedness of trust in Him, with words of loving encouragement to faithfulness, and full obedience to the Divine requirements. One who heard her often, remarks that the most frequently recurring passage in these addresses was one which seemed to strike the keynote of them all,—“O taste and see that the Lord is good; blessed is the man that trusteth in Him.”

In her correspondence, too, she exercised a gift of loving ministry. She never forgot any family anniversary, and her earnest longing that

each might in the truest sense mark a step upward, as well as onward, showed itself in various ways. It was her practice, as the birthdays of her children came round, to write for each a loving birthday greeting, always with some bright word of encouragement and hope. New Year's Day, too, was always with her a time of quickened aspiration and desire. A few words spoken by her one New Year's morning, after the family reading, were written down by one of her children:—
“What more can I desire for you, my precious sons and daughters, than that you may keep very close to Jesus, be very faithful to Him. I long for you that you may be far more faithful than your mother has been, far more useful. And though it may be that another year may not find us all around this table, yet we know that all His dealings are in love and mercy; and if sorrow or trial should, in His good pleasure, be the portion of any, the everlasting arms will be underneath to sustain. I do believe that He is waiting to pour out largely of His Spirit upon you; that He will guide you along your paths in life, even as by a hair's breadth. He has indeed crowned us with His tender mercies. Let us then be faithful unto Him. Let us love Him who first loved us.”

For eight years more the family band re-

mained unbroken ; and then, after nearly forty-nine years of married life, the loved mother was taken home. One little grandchild had died in infancy many years before, but, with this exception, her death was the first break in a large circle of children and grandchildren. The end came somewhat suddenly, after only a few days' illness. A holy radiance rests upon those closing days, rich in beautiful and hallowed memories to those who watched beside her. No cloud disturbed her peace. "I *know* whom I have believed," she said, "and am persuaded that He is able to keep that which I have committed unto Him against that day."

Her last testimony, the testimony of her life, was the exceeding love of God to the most unworthy of His children. Love, love ! were the words most often on her lips. "Wonderful the love !" she said once, in broken words, "it lasts—the love—for ever."

And thus, the same to the last—self-forgetful, loving, trustful,—she passed away from earth, leaving behind her in the hearts of those she loved an unfading memorial.

DAVID KENWAY DONCASTER,

Sheffield.

44 20 6 mo. 1881

Son of Daniel and Maria Doncaster.

Maria Doncaster's death was followed in a few short months by that of the only son who still remained in the old home, David Kenway Doncaster.

Naturally reserved and diffident, he yet possessed a kindly sympathy with others, which endeared him to a large circle.

He took an active share in temperance and educational movements; and the work of the First-day school, in which he had long taken part, became in his latter years increasingly near to his heart. He specially devoted himself to encouraging in the scholars a love of nature, and, with this object, very frequently conducted large parties of them into the country. These excursions proved also an effective adjunct to the local "Flower Mission," as the wild flowers collected were afterwards distributed among the hospitals of the town.

Those who knew him intimately thankfully believe that the summons, though sudden and unexpected, did not find him unprepared, and that for him the change was glorious gain.

MARY DOUGILL, 74 22 5 mo. 1881

Huddersfield. Widow of John Dougill.

SARAH DOUGLAS, *Dublin.* 22 11 11 mo. 1880

Daughter of John Douglas.

She was, we believe, in early life visited by

“the dayspring from on high,” and, yielding her heart to the sanctifying influence of the Holy Spirit, she was enabled to bear suffering and privation with cheerfulness and resignation, having been almost entirely deprived of the use of her limbs from the age of seven years.

For her, death seemed to be robbed of its sting and the grave of its victory. She looked forward to her great change with composure and even joyfulness, often longing to depart and to be with her Saviour whom she loved, and who she undoubtingly believed had in redeeming love and mercy prepared for her a mansion in glory. She was naturally diffident and silent, but as the happy hours were approaching she often spoke of her faith and hope.

On being asked a few days before her death if she felt that her peace was made with God, she replied that she felt perfect peace without fear.

On another occasion she repeated the following lines of a hymn which she said was her favourite one :—

“ One sweetly solemn thought
Comes to me o’er and o’er ;—
I am nearer home to-day,
Than I ever have been before.”

And on another occasion, in the midst of great suffering, she exclaimed :—

“ Jesus can make a dying bed,
Feel soft as downy pillows are.”

JAMES ECROYD, *Carlisle*. 79 6 8 mo. 1881
An Elder.

HENRY EDWARDS, 81 29 8 mo. 1881
Caledon, Tyrone.

Henry Edwards was the eldest child of James and Rosanna Edwards, of Dyan, Caledon, Co. Tyrone, Ireland, and was born the 26th of Sixth month, 1800. From a child he was naturally thoughtful and far-seeing. He was married in his twenty-fourth year to Jane Johnston, of Mullaneil. Soon after the birth of their eldest child they separated themselves from the Presbyterian body, of which they were members, and to which their forefathers belonged, and sat down in their parlour week after week to wait upon and worship God, whom, he says, in speaking of that memorable time, “ I had found after long seeking, to the joy and rejoicing of my soul, and was assured that He is worshipped aright only as His children worship Him in spirit and in truth ; and therefore is to be waited on for power and strength so to do.” They found the word of the Lord by

Isaiah to be true in their experience, "That which had not been told them shall they see, and that which they had not heard shall they consider." Thus it was given him to see to the end of shadows that stood in meats and drinks, and outward washings and ordinances, and to know and enjoy the spiritual communion with his Lord and Master, and to be baptized with His baptism, which, he says, in a manuscript left behind him, "burned as a fire in my inner man, separating the precious from the vile, and teaching me what 'the washing of regeneration and the renewing of the Holy Ghost' meant. For He, for whom I had renounced all things which in His holy light I saw He had a controversy with, held the fan in His hand, wherewith He carried on the work of righteousness in my soul, baptizing me by His Spirit into His body." In a little time some of his neighbours, marking his holy self-denying walk with God, and how he carried out the Saviour's command, "As ye would that men should do to you, do ye even so to them," joined with him in his house, in waiting upon and worshipping the Lord ; so that in a few years after his separation from the Presbyterians, a "little flock" was gathered, who acknowledged Jesus as their minister and teacher, and His Spirit

as their guide. The nearest Friends' meeting was nine miles distant. Nearly six years passed away from this time before he saw it right to apply for membership with Friends, saying—"I desired to be rooted and grounded in Christ ere I was joined to those with whom I saw in principle ; the only people who profess the anointing for their Teacher and Guide in all things, needing not that any man teach us when we come under His truth, and walk in obedience to it." And truly it may be said his was a close circumspect walk "in all holy conversation and godliness," seeking to honour his Lord in all the relationships of life, as husband, father, master, and friend. His wife said on her dying bed, at the advanced age of eighty-one,—“he has ever been a loving and tender husband to me, rejoicing in my joy, sympathising in my sorrow, sparing me from sleepless nights, by himself watching and waiting on our children through their childhood's ailments.” Those children, nine in number, have risen up and called him blessed, and his grandchildren likewise.

For miles around Crienelaugh (his home), he was the one that was sought unto for counsel and help in perplexity and distress ; he assisted his brother farmers in years of scarcity and blight, out of the abundance wherewith the Lord had

blessed him, pressing on them as he did so the need of seeking the kingdom of God, and living under His righteous government, and that needful things would then be given to them, for so it was promised. Amongst the poor labourers, "the cause he knew not he sought out." Day and night were alike to him if they needed sympathy and relief, and many a sad heart he caused to sing for joy. These, or rather their children, crowded his home when he was no more, testifying with tears to his unfailing loving kindness and counsel when he was able to go amongst them.

He was a warm, and, in the strength of his days, a devoted advocate of total abstinence, bringing up all his family as abstainers. He laboured some weeks with Father Mathew in the towns and villages of his own county in this cause, directing the people to take heed unto and be faithful to "the grace of God which had appeared unto all men," and which would keep them from the wine-cup, and give power to resist the longing and craving some have for drink. His was, indeed, a large philanthropic heart, and well did he use his talents in the sphere of life in which he was placed, welcoming all, high and low, rich and poor, to his house, loving all who loved our Lord Jesus Christ in sincerity, and yearning over

those who loved and obeyed Him not. Yet was he a sharp reprovcr of evil, often saying, "The sword of the Lord must strike at the root of evil, if the corrupt nature is to die ; so I have found it. Oh, we need to be pruned and purged, if there is to be fruit found at His coming. And He is waiting to bless us, in turning away every one of us from iniquity."

It was his daily practice throughout his long life, with which he never allowed spring sowing or harvest ingathering to interfere, to take his family down to the kitchen after dinner, where the farm labourers and house servants were assembled ; the long table was cleared, and, opening the Holy Scriptures, he read a chapter slowly and reverently in their midst, after which they all waited upon the Lord. Sometimes he ministered amongst them, or knelt in prayer and thanksgiving as he was drawn, and often there seemed granted to him near access to the throne of grace, as if he felt and knew his own need and the needs of all around him. Sometimes visitors wondered at his earnestness and care that the Lord's name should be daily magnified. He would smile and say, "Daniel found time three times daily to make known his allegiance to His Lord, though the affairs of the province of Babylon rested on

him ; and shall not I find time to wait upon the same God with my family, who am living under the glorious Gospel of His dear Son ? ”

While on visits yearly with his eldest daughter, whose house was in County Antrim, surrounded by very many of the poor of this world, he gave up the best of his time to go in and out of their cottages, ministering to their needs temporally and spiritually, pointing all to Christ Jesus as their Saviour and teacher. On his return he would gather his grandchildren around him, and with a beaming face and sometimes tearful eyes, he would explain to their young minds in simple words the love of their Heavenly Father and Saviour, and counsel them to listen to and obey His voice in their hearts ; and then when the little ones left for the night, he would turn to the parents, saying,—“ So dears, except we receive Christ’s kingdom and government as these little children, we cannot enter therein.’ The natural heart understandeth not the things of the kingdom of God ; they are foolishness unto it.”

In his own religious Society he was a succourer of many, especially of the humble and sorrowing ones. He was sometimes found in tears, to use his own words—“ weeping for the backslidings and worldly-mindedness of my

people ; and yet I know the Lord knoweth them that are His, and in the day when He makes up His jewels He has promised to spare them as a man spareth his own son that serveth him."

In 1879, two years before his death, his eldest granddaughter was on a visit to him. He had grown infirm and weakly, mostly sitting in his chair, with his well-read Bible lying by him. The day after her arrival, while she was sitting by him, he said, "Read me, love, the seventeenth of John." On coming to the sixth verse, he laid his hand on hers, saying, "Wait!" and after a little time broke forth on this wise : "O Lord, my God ! I praise and bless and magnify Thee, that Thou hast enabled me, Thy poor unworthy servant, to keep Thy word, even as Thou manifested it unto me ; that in the morning of life Thou separated me from the world, and hast kept me through Thy great mercy all my life long until this day, and hast granted me a foretaste of the joy and glory which is at Thy right hand. Unto Thee, who loved me, and washed me from my sins in Thy blood, and hast made me meet for an inheritance in Thy heavenly kingdom, unto Thee, O Lord, be glory, glory, glory !" The evening of the same day he said to the same beloved one, "Dear E——, eye thy Lord and

Master's glory in all things, and He will take care for thee ; a pure, single eye makes a pure, holy, lowly walk ; thou hast been wonderfully led and blessed. Keep inward, and the Lord will be thy shield and exceeding great reward. If He is 'the life of our life,' it matters not who is against us ; part of the inheritance is, 'In the world ye shall have tribulation ; but be of good cheer, I have overcome the world.' "

In the Eighth month, 1880, his delicate and loving wife was taken from him. From this time his memory failed almost entirely, save on heavenly things. The trial of separation from her was unspeakably great, yet he murmured not ; but his step quickly grew feebler, and for many weeks after her removal he was almost daily found sitting silently in her room, the tears coursing down his cheeks. But not long were they separated. Just twelve months afterwards the (to him) welcome messenger came at midnight, and found him watching and waiting, ready to meet his Lord, and to unite with her he so tenderly loved, in the everlasting song before the Throne.

He retired to rest rather brighter and better than usual on First-day night, the 28th of Eighth month, after he had commended the household to

the all-wise and loving care of the unslumbering Shepherd of Israel. His faithful daughter, who for many years had been his constant attendant, heard a low moan about eleven p.m., and on entering his room, found him lying as she had left him, but breathing hurriedly, and unconscious. This continued until the next day at noon, when, without sigh or struggle he passed away, gathered home, a shock of corn ripe for the heavenly garner. And as the bereaved children and grandchildren gathered round the mortal remains, it was afresh realised how true and bright had been his testimony for his Lord. "Not unto us, O Lord, not unto us, but unto Thy Name give glory for Thy mercy and for Thy truth's sake."

While his body lay with us, the house was visited by hundreds, and sweet it was to hear of what he had been to those around him, while he was yet with them.

On the evening previous to the funeral a large company of friends, relations, and neighbours gathered at the house, and a solemn, heart-tendering meeting was held; glory and praise be given to the Lamb for ever, through whose redeeming grace and mercy "he had fought the good fight, finished his course, and kept the faith, and has, we reverently and surely believe, received

the crown of righteousness, promised by the Lord, the righteous Judge, to all who love His appearing."

ANN ELDRIDGE, *Brighton*. 87 25 2 mo. 1881

Widow of Charles Eldridge.

MARY ANNE ELLERBY. 77 3 12 mo. 1880

Rathmines, Dublin.

RAINSFORD, EVANS, 16 28 12 mo. 1880

Christchurch. Son of Josiah and Mary Hannah Evans.

ANN EVES, *Richhill*. 82 31 12 mo. 1880

JAMES FARDON, *Bristol*. 72 9 1 mo. 1881

ANNA FAYLE, 60 23 5 mo. 1881

Rathmines, Dublin.

THOMAS FAYLE, 64 2 8 mo. 1881

Riversdale, Dublin.

JANE FISHER, 71 8 1 mo. 1881

Huddersfield. Wife of Edward Fisher.

ALEXANDER FITZGERALD, 78 7 8 mo. 1881

Westminster.

CHARLES DILWORTH FORD,

Yealand. 74 2 12 mo. 1880

DEBORAH FOWLER, 81 25 7 mo. 1881

Gloucester. Widow of John Fowler.

ELIZABETH LUCY FOWLER,

Darlington. 48 4 10 mo. 1881

Widow of John Fowler.

Elizabeth Lucy Fowler was the fourth daughter of the late Joseph and Emma Pease, of Southend, Darlington. As a member of a large family circle, her early associations almost necessarily involved the cultivation of warm sympathies in the interests of those around her. The discipline of life further nurtured that with which she was thus already endowed. To "rejoice with them that do rejoice, and to weep with them that weep," was, with her, less an effort than the element in which she delighted to move. When a child she sought to help those younger than herself by her good example; she threw the same affectionate interest into her school life, and, as the circle of her influence widened, as a Sabbath-school teacher, a wife, a mother, the head of a household, and a minister of the Gospel, this capacity for unselfish sympathy became a leading characteristic, embracing the best welfare of all who were associated with her. Blessed by the religious influence of her parents, and by the Scriptural instruction which was a marked feature in her home training, she was early brought to accept Christ as her Saviour, and to seek for heartfelt communion with, and guidance from, her Heavenly Father, through the Holy Spirit.

The following extracts from her diary when

at school, written when about fourteen years of age, will illustrate this :—

“*Second month 28th*, 1847 :—In the evening meeting such a sense of the love of my Heavenly Father, such a feeling of love for all the human family, and such a sweet solemnity covered my spirit, that I could scarcely refrain from tears.”

“*Tenth month 31st*.—Oh ! Heavenly Father, may I be found faithful to the *gentlest* intimations of the still, small voice. Oh ! may I dedicate my youth and the vigour of my days to Thee and Thee alone. ‘Now is the accepted time, now is the day of salvation.’ Oh ! Heavenly Father, help me by Thy Spirit to resist temptation. Keep Thou the door of my lips. May I set a good example to my schoolfellows and all those about me ; may I follow Thee with full purpose of heart : and in the end of days receive me into Thy kingdom of unclouded rest and peace, arrayed in robes washed and made white in my Saviour’s blood. Oh that I may be made like unto Thee, when I shall see Thee as Thou art, if I ever reach that blessed heavenly country.”

“*Twelfth month 4th*.—How forgetful I am of Him who died for me, the just for the unjust, that He might bring me to God ! Oh, how I wish I was one of His lambs ! Oh ! that I served Him

with all my soul and with all my strength; for if I have yet many years to live, how much happier would they be, spent in His service than in that of the ‘cruel adversary;’ and if I am soon to leave this world, shall I ever repent having dedicated my youth to Him whose sufferings for me I can never repay? Shall I regret upon the bed of languishing, when Heaven appears before my longing eyes as a rich reward, shall I then regret that I had taken up my daily cross, and followed Him whithersoever He had led me? But not for works of righteousness which we have done, but through His mercy hath He saved us. ‘By grace are ye saved through faith, and that not of yourselves; it is the gift of God.’ But, oh! may I possess both that faith without which it is impossible to please God, and those works without which faith is dead;—faith in the atoning efficacy of my Saviour’s blood, and His all-important office of Mediator between God and man, and also those works which, men seeing, may glorify my Father which is in heaven. Would not this be the perfection of Christianity?”

On her return from school she endeavoured earnestly to cultivate her mind, and to improve every talent, whilst she also entered into the work of First-day school teaching, the establish-

ment of a Girls' British School, and other philanthropic interests, with a conscientious desire to do what she could.

In 1857 she was married to John Fowler, Jun., who was then and afterwards so well known as the inventor of the steam plough; and deeply she sympathised with him in his anxieties and in his successes. They were closely united as "heirs together of the grace of life," and for seven years the cup of happiness seemed given her to drink in full measure; but it was suddenly dashed from her lips, her husband having met with what proved very soon afterwards to be a fatal accident, and she was thus left a widow with five young children. "Now she that is a widow indeed and desolate, hath her hope set on God," was strikingly fulfilled in the experience of E. L. Fowler; and that she did not hesitate to acknowledge His faithfulness to her is apparent from the following quotations from her private letters, some of which were addressed to those in a similar position:—

"All my experience does indeed go to prove that He is a God nigh at hand, and not a God afar off; that He does hear and answer prayer, not only our own, but those of others for us. . . . I think the more we look at the things which are *not* seen, the more life does seem 'but for a

moment'; and things seem only to be of importance as they bear upon our relation, or that of others, to the things that are *not* seen. There is another view of that text that sometimes comforts me; it seems to make it possible for our dear ones in heaven to be looking down upon us, and yet for their joy not to be lessened; for as they are looking at the things *not* seen, *they* would see that it was but a 'light affliction,' and 'but for a moment,' as compared with the 'far more, exceeding and eternal weight of glory,' which it is intended to work out for us."

On another occasion she writes :—"What a glorious day it will be when all is revealed! Is it not well to dwell on these things? for it is *while* we look at things which are *not* seen, that the affliction is to work for us a 'far more exceeding and eternal weight of glory'; and it is only as faith shows us the superiority of the gain in eternal things, and the transitory nature of all things here, that we can feel that what blights our whole earthly life is 'light,' and 'but for a moment.'"

A month or two later she writes :—"I have felt from the very beginning a dread of leaning too much on any human helps, knowing that they could not last to the same extent as they

might be granted me at first. . . . I had hoped from the abundance of happiness, love, and home blessings, to have been a help and blessing to others. The Lord has ordained it otherwise; and now I am so thankful for being loved and tended so kindly myself. . . . *Sometimes* I do trust that tribulation works patience, as well as experience and hope; for I have indeed found that ‘man’s extremity is God’s opportunity,’ and oh, what a blessing that ‘He knows our frame and remembers that we are dust’! Oh, pray for me that my faith fail not.”

Thanking a sister for her sympathy, she says: “Though some things do rest heavily at times, when there is anything that needs to be decided, yet it would be untrue to the love that so shelters and helps me not to add that sometimes I hardly feel to have any cares, and that I am quite trustful about the future. . . . Then our talks about the past, and reading dear ——’s letters, have seemed to throw rays of brightness and sweetness from the past over the present, till I may well count up my blessings in having had such a past, in being so cared for in the present, and, may I not add, in the hopes for the future, when all life’s changes will be valued only in proportion as they have helped one on, and

increased one's capacity for the enjoyment of heaven and its inconceivable blessedness."

In 1873 she writes :—" Does not each year which has passed over of the lonely life bring us one year nearer that joyful reunion, and give us one year more of the tender loving kindness of our God to praise Him for in heaven together? For surely if those already gathered home are not even now watching over us, and praising Him for all He is doing for us (which I love to think), we shall at any rate be able to speak of it together in heaven. If the song there is to be the praise of Him that has loved us and washed us on earth, surely all the ways in which He has led us about and instructed us, and prepared us for that home, will be added to that song of praise."

The two following letters were written on the anniversary of her husband's death :—" I wonder whether the date of this will 'strike thee. How it would have helped me ten years ago to know how tenderly I should have been as it were, 'shod with iron and brass' for the rough, the very rough, places I have had to pass through. The idea of ten years nearer a reunion does seem such a blessedness; and yet I feel that I can wait now, and should like to do a little good before

my time comes." And, two years later :—" I was this morning thinking of the twelve past years, and those lines seemed to come to me

‘ Still learning from all need below,
Depths of the heart of God ;’

when —— brought me thy lines. There surely can't be twelve more years for me ! The thought that it is improbable makes all present trial and anxiety easier to bear, but what a blessing that with that we have nothing to do ; and when we feel what the Husband of the widow has been to us in the past, and is to us in the present, we may well leave the future with Him. Oh ! how He sometimes takes all our burdens and gives us His perfect peace, till it seems as if we ought to be blessing and praising Him, far more than I at any rate do."

During the seventeen years of her widowhood, whilst fulfilling the duties of a devoted mother, it may truly be said of her that, " as she had opportunity, she did good unto all, especially to them that were of the household of faith."

Many will remember the persuasiveness of her manner, and the sweetness of her voice in her public ministry ; but its value was greatly increased by the way in which she threw her

heart into her religious interest for others, out of meetings, by loving words let fall as it were by the wayside, by her practical help in the everyday affairs of life, and by her letters. "She had a fellowship with hearts to keep and cultivate," and this gave her access, as well as made her accessible to many.

The next extract is from a letter to one who was about to enter upon a religious engagement amongst those not Friends:—"I cannot doubt that the Lord is putting thee forth; if so, He *will go before thee*, as well as *with thee*, and open the way in the hearts of all involved. . . . I do tenderly feel for thee in all it must involve; but thou hast an Almighty Helper, who never yet forsook those who trusted in Him, and never yet, I believe, gave one of His servants a message, without preparing some heart or hearts to receive it. How else are we to understand, 'My word shall not return unto Me void,' &c., and 'Ye know that your labour is not in vain in the Lord'? Canst thou not believe that He sees the yearnings of many young hearts after a clearer, simpler, more loving Gospel than that they are taught, and that therefore He is sending thee;—that the call has come round by Heaven from their hearts to thee, as it were. Whether thou

ever hears of any results on earth or not, I cannot but believe that thou wilt in heaven ; and that meantime, both before and at the time, the precious evidences that thy Lord is with thee will be given thee, above all thou canst ask or think. May the Lord bless thee and establish His own work in thy hands !”

The spring of 1880 was spent by E. L. Fowler abroad, where she accompanied her brother Edward Pease, and “cheered and helped him during the last weeks of his life. His illness and death at Lucerne were a great strain on her already feeble health. During the winter her weakness caused her family considerable anxiety, but in the summer she improved. Again her strength declined. She was aware of the solemnity of her position, and to an intimate friend, who called a few weeks before her death, she said that at one time she had extremely felt the prospect of leaving her children ; but since she had been enabled to rest all on God, she could adopt the words, “Thou wilt keep him in perfect peace whose mind is stayed on Thee ; because he trusteth in Thee.”

Thus trusting she met the approach of death with unshaken calmness ; and when during the last hours of consciousness she was asked whether

her Father had not kept her in perfect peace, she replied, "Yes, yes; perfect peace! wonderful peace!" On the text being quoted, "My peace I give unto you," she responded, "Sweet peace! sweet peace!" and amongst the last words which could be distinguished were "praise," "all joy," "rest for ever and ever."

Can we conclude this notice better than by quoting one of the last letters she was able to write, addressed to a relative who was in sorrow?—"How well I can picture you now with the solemn hush over you, as if living at the very gate of heaven, and only longing that you could really see inside. 'The eye of faith is dim;' and dwelling on all that is revealed to us of the blessedness which a loved one is sharing seems the best consolation for the wounded heart, and the best answer to the faithless questionings that will sometimes arise—Why are such valuable lives cut short? We shall know some day. Now, cannot we repose on the knowledge that our Father knows best; that He does not afflict willingly, but to increase the capacity of His afflicted ones for rejoicing in the joys of heaven; yes, even in the blessings granted here."

JOHN GARBUTT,

76 11 7 mo. 1881

Coatham, Redcar.

MARY ANNE GATCHELL, 67 5 12 mo. 1880
Mountmellick.

ANNA MARIA GILKES, 74 10 1 mo. 1881
Darlington. Widow of Oswald Gilkes.

ANN GILLETT, *Charlbury.* 68 1 2 mo. 1881
 Wife of William Gillett.

MARY GILMORE, *Bristol.* 87 16 5 mo. 1881

PERCY B. GILMORE, 1 yr. 5 m. 25 8 mo. 1880
Belfast. Son of William J. and Mary E. Gilmore.

SARAH GRAHAM, *Penrith.* 64 28 11 mo. 1880
 Widow of John Graham.

ANN GREGORY, 37 4 6 mo. 1881
Leigh, Lancashire. Daughter of William Gregory.

ELIZABETH GREEN, 65 1 5 mo. 1881
Stanstead. An Elder. Wife of Joshua Green.

Elizabeth Green was the second daughter of Thomas and Elizabeth Robson, and was born on the 2nd of Tenth month, 1815, at Sunderland, from which place her family removed to Liverpool when she was about five years old. Here she resided till her marriage, and during this period her parents were frequently absent from home on religious service, both in this country and on the Continent, and also in America. But though left for years without their loving care, the same Lord

who called them to labour for Him in other parts of His vineyard, watched over her, and among other blessings, for twelve happy years gave her a sweet young sister as a companion, to whom her heart was united in no common bonds. Bitter indeed was her grief when this dear child was suddenly called away to her heavenly home, and this first great sorrow produced a lasting impression on her young spirit.

No written record is left of the early years of E. Robson's life ; but it is believed that from a child she was the subject of frequent religious impressions, though she often had to pass through seasons of great proving. While yet almost a girl, she was sorely tempted to doubt the doctrine of the atonement ; and had it not been for the kindness and wise counsel of an older Friend, who at this critical period was made the instrument in leading her back to trust in Christ as her Redeemer, she has often said she believed her faith would have been completely shipwrecked ; and most thankfully did she speak of God's great goodness to her in sending His servant to show her the perilous condition she was in.

In a diary, commenced in 1841, she writes, at the age of twenty-six :—

“ In meeting this morning, was permitted

to feel the power of the Holy Spirit to subdue all other feelings in my mind, and for a time to reign there, filling me with desires to make the sacrifice of my whole heart to God, and that His word may indeed be a lamp to my feet and a light to my path. P. G. spoke on the text, 'Even so it is not the will of your Father that one of these little ones should perish.' She encouraged those who might be ready to say, 'I shall one day perish by the hand of Saul,' to entire trust and dependence on the Saviour, saying that she thought there was much comfort in that Scripture, 'He that spared not His own Son,' &c. It was a most sweet little sermon, and, from one of her experience, calculated to encourage such a weak halting creature as myself; perhaps at a future day I may remember it to profit. After meeting, notwithstanding the communion I had been permitted to have with the Source of Truth, I felt in no lessened degree the power of my easily besetting sins. Oh! what a constant struggle is needed to keep the watch; it seems too hard for me."

After the marriage of a cousin to whom she was much attached, we find the following entry:—

"Eighth month 20th, 1841.—I greatly feel

dear ——'s departure, and still more deeply my very great weakness in every sense. Oh ! I long for that state of mind in which self-denial is a chief ingredient, and when my chief delight may be to do the will of my Heavenly Father, willingly making any sacrifice to serve Him. Oh ! what an effectual medicine would this be in the cure of my many grievous maladies."

Again, a few months later, she writes :—

"*Twelfth month 8th.*—Since writing the above my course has been greatly varied both in temporals and spirituals ; in the latter respect, on looking back, I see cause for nothing but deep sorrow and humiliation for the many offences I have committed against my God. While at S—— my time was much passed in society, and a worldly spirit took sad possession of my heart. I yielded to many temptations which might indeed have been all joy, if they had proved the trial of my faith 'working patience.' There were times when, in His great mercy, He was pleased to give me a little sense of His judgments, and of the narrow path which Christians have to tread, teaching me to deny myself, and take up the cross ; but alas ! it was only a transient following of Him ; the love of other things quickly regained possession, and I would have had two masters.

Oh ! it is hard work totally to surrender myself, to lose my own life to find Him. Oh ! I earnestly desire that this may be effected ; but great, unspeakably great, is my weakness, though, thanks be to God, all things are possible with Him. Oh ! may the warfare be indeed begun and carried, forward is my earnest prayer.”

“ *Third month 28th, 1842.*—I believe I have of late been greatly hindered in my heavenward progress, by giving way too much to my own futile reasonings ; speculating too much upon what course is best to pursue ; to what this or that will lead ; looking round and questioning with flesh and blood. But the Almighty has been pleased to show me that it is best simply to seek His blessed Spirit to guide, enlighten, and instruct, casting every care upon Him, the great Potter, who alone can bring forth a vessel to His praise.”

On the 12th of Tenth month, 1843, E. Robson was married to Joshua Green, of Stanstead, where she resided during the remainder of her life.

In her journal, we find the following, under date First month 24th, 1847 :—

“ Mercies, numberless mercies, have been strewed along my path ; two dear little girls are

among my choicest blessings, and these require the restraining, watering, fostering, ever-watchful hand of one who should herself be living near the Fountain of truth. Oh ! may this consideration animate me to renewed diligence to live the Christian's life."

For many years after this entry in her diary, E. G. was unable to continue the practice of writing in it, her time being closely occupied by the constant demands which an increasing family made upon her ; and so fully did she realise her responsible position as a wife and mother that no selfish gratification was allowed to interfere with these high duties.

In Eighth month, 1860, we find her writing to an absent daughter as follows, showing how very earnestly she desired the happiness of her children above every other earthly blessing :—

"I do believe it is intended that we should be happy in this fair and beautiful world. It can only be sin that keeps us from happiness, and the greater our love to God and our fellow-creatures the greater, without a doubt, will be our happiness, and the less will our trials be felt. Oh ! my precious child, words could not tell thee the depth of my longing for thee, and for you all, that you may know for yourselves the

‘Peace of God which passeth all understanding;’ that the great aim of your lives may be to know the Saviour as *your* Saviour, to feel that He has really become your all in all, the chief object of your hopes and desires. Remembering that we cannot serve two masters, I believe that the earlier we give up to His service, the easier it is; for it is *very hard* to eradicate a love of the world if once it has strong hold on the heart.

Again, in a letter dated 17th of Fifth month, 1861, she writes :—“I have not time to write much more now, dearest, except to express the wish I feel for thee, as for myself, that we may very diligently cultivate and strive after such an earnest love for our Saviour, that it may become as our meat and our drink to do His will. Oh ! the more we seek Him, the more frequent we are in prayer to Him, the more we shall find His love in our hearts, overcoming all that is evil, and bringing us nearer to heaven.”

To the same (21st of Fifth month, 1864) :—“We had a grand and awful thunderstorm last night ; the lightning after we were in bed was most vivid. I thought of those dear to me, hoping they were safe ; but it is so sweet to know that He is as near us amid the fearful roar of the elements as when nature is at rest

and quiet; and I have often felt it good for me to be made to feel the reality of His power, which might destroy us instantaneously; for are we not all too apt to forget this, and really to act almost as if we could with impunity do what we please? I earnestly long for us all, darling, and for myself especially, that we may become increasingly afraid to offend Him in *thought, word, or deed*; for precious indeed are the promises to those who fear Him, and sweet it is in all things to follow this heavenly leader, who will guide into the paths of safety and peace."

To return to her journal:—

"*Sixth month 4th, 1866.*—Favoured with a precious sense of the goodness and love of God, and earnest desires raised to be more *single-hearted*, to leave all my own reasonings and plannings, and to rely *simply, humbly, and sincerely* on the guidance of my God. Oh! be Thou near Thy poor and most profitless child; be with me wherever I go, guide me by Thy counsel, most especially in the deeply responsible duties devolving upon me as a mother."

"*Eleventh month 16th, 1866.*—Have been endeavouring to ask a blessing of my gracious Heavenly Father on my efforts for the temporal

and spiritual good of the dear children ; for He who gave them a being in this world knows all that is best for them whilst living in the world, and truly ‘ except the Lord build the house, they labour in vain that build it.’ ”

On the 13th of Fourth month, 1872, she wrote to a son :—“ There is nothing that makes life go so pleasantly, either to ourselves or others, as a kind, genial, warm heart ; and if we look benevolently upon all our fellow-creatures, wishing to do them a good turn whenever we can, looking out for occasions when we can help or cheer them, I believe it is the most effectual way to drive out selfishness. Oh, dear ——, how wonderfully we may be helped from on high if we seek continually for the help that Jesus gives to His followers. I long for you all more than I can tell thee, that you may indeed make Him the guide of your youth ; but, really to grow in best things, it must not be an occasional turning to Him, it must be a really taking of His easy yoke upon us. And this will rid us of the heavy, cruel burden with which Satan loads his followers.”

To the same, First month 25th, 1874 :—
“ There is nothing I so much long for as a larger measure of the love of God in my heart, *really* to

keep the first commandment; but this spiritual blessing, and all others, are given us out of Christ's fulness. Oh, He has rich blessings to bestow upon us, and freely will He give them to those who truly come to Him; whose dependence is placed on Him alone. He has promised rest to the weary and heavy-laden, and let us be quite sure that *He is faithful* who has promised; therefore, if we do not enjoy that rest of soul for which we long, let us look for the fault in ourselves, for it is there we shall find it. We may be sure we are holding back something. We have not given up fully to Him to do with us what He pleases. Till we do this, I am persuaded we shall ever remain in a halting condition; we shall know but little of that peace and that fulness of joy that is at God's right hand, and of which I believe He gives us a foretaste even here. Do not think I am speaking as one who has attained—far from it; but I earnestly desire it for myself, and for all of us. Let us ask, then, for more faith, more love, more ability to dedicate ourselves to His service. I am persuaded it is His will that we should be rejoicing Christians, not wandering about in the wilderness, as the Jews, because of their rebellion, had to do, but enjoying the corn, the wine, and the oil of the promised land."

To a daughter, Fourth month 19th, 1876 :—
“ We have so little control over the events of our lives, and so little power to bring about the things that we should desire, did we indeed know what these were ; while at the same time we know as much as this, that as we sow, so shall we reap ; therefore we have a part to act of the greatest importance to us ; a code of morals of the very highest and most sublime order is held out to us in the Bible, leaving no room for doubt as to how we are to act, both towards our fellow-creatures and towards our God,—a code in which love is the essence, the love of our whole heart, mind, strength, and soul, towards our Maker, and a love not in word only, but in deed and in truth, towards our fellow-creatures,—a standard, which while it is well for us often to bring before us, we know full well can never be attained by these evil hearts of ours with any strength that we possess ; but then, what is impossible with men is possible with God. Oh ! to have our wills so given up, so acting in concert with His, that we may feel His love so pervading our hearts, as to know something of what it is by it to fulfil the law.”

To the same, Fifth month 4th, 1876 :—“ To-day the weather is glorious, perfect in its brightness

and beauty. I went for a long walk this morning by myself ; it was truly lovely ; the trees just bursting many of them, while others were more advanced, and some scarcely showing any signs of greenness, but all proclaiming the awaking of nature from its winter sleep, and loudly showing forth the praises of Him who makes all His creatures to know their seasons. How glorious it is to read Him in His works, and see in them *our own* loving Father, who deals with His creatures from the depths of His own perfect love ! Truly our hearts ought to respond by giving Him our greatest and best affections."

Writing after the Yearly Meeting of 1877, she says :—" We seem to have had, as it were, a feast of fat things ; and now that we have done feasting, the time seems to have come to endeavour to gather up the fragments, and to make the best use we are able of them, for the benefit of our own souls ; and I do feel how responsible we are for these fresh privileges, and greatly desire to be quickened into a much more diligent carrying out of the first duty, as I take it, of every Christian, and the one from which all fruit must spring—to *live* in the Spirit, and to seek in *everything* to be guided by Him who has promised to be with His people continually, to give them that

water that should be as a well, springing up into everlasting life. What a beautiful thought I have felt this to be of late."

On the 5th of Sixth month, 1879, E. G. writes in her diary as follows :—" It is more than three years since I made any entry here, and now I feel bound to speak of the great goodness of my Heavenly Father in the continuance of His mercies to us as a family, while so many around us are suffering in various ways. . . . As regards my own state of mind I may thankfully speak of an increasing sense of an abiding presence of Christ with me. Oh ! for this may I praise Him continually ! may it be my constant desire and aim to serve Him continually, and that my daily life may show forth His praise."

When away from home in Eleventh month, 1880, she writes to a son :—

" I am very glad that thou art reading George Fox, and appreciates him so much, and thus can see the ground on which we Friends stand. I believe it to be the true and highest standard, and one which the world has yet to know, though the dawn may have broken upon the minds of many. I do believe there is a great deal of sham in much of the religion of the country, nor would I say that we are clear by any means ; for one

can hardly help believing that there is a good deal that passes under the name of religious observances, that with many is mere form. We want the substance, and then all shadows will flee away. 'All thy children shall be taught of the Lord, and great shall be the peace of thy children.' How comforting and encouraging the thought that He will teach us, if we come as little children, to receive from Him this teaching; and the oftener we come the quicker will be our advancement in His school. This I say, not as having attained, for few have failed in this duty more than I; but still I *know* the truth of it."

As will be seen from the foregoing letter, E. G. was warmly attached to the principles of the Society of Friends; and while giving to all Christians, of whatever denomination, the right hand of fellowship, and rejoicing in any efforts used for the extension of Christ's kingdom, she was very anxious that Friends, as a Society, should not be behindhand in this glorious work, as she felt was the case, but should be filling their right place in the world, believing most fully that God has a special work for them still to do.

The extracts which have been given from E. Green's letters and memoranda, will convey

some idea of her humble loving spirit ; but only those who were constantly with her could fully know what an influence for good her consistent Christian walk had upon those around her. She possessed the power of sympathy with others in no common degree, and her loving unselfish spirit felt nothing too small to claim her interest. One, on hearing of her death, writes :—"To me her memory is very precious ; from a child I felt the power of her loving quiet spirit, making all happy around her, and imperceptibly yet surely pointing and leading upwards, homewards, heavenwards."

She was very mindful of the reputation of others, always putting the most favourable construction on their actions, so that she might be truly said to possess that charity which "thinketh no evil," and "hopeth all things."

For many years the head of a large household, her quiet, genial, cheerful manner made all feel at home with her, and earnest were her endeavours to lead all who were under her care diligently to follow that which is good. She was of a very social disposition, greatly enjoying the society of her friends, and though ever careful of their feelings, did not hesitate to give a word of reproof or advice where she saw it was needed ; but all was done so humbly and lovingly that the occa-

sions were comparatively rare where offence was taken.

As may be inferred from one of her letters, she had a very great love of nature, which steadily increased with her years, as shown by her remarking, shortly before her death, in reference to a fernery that had lately been made :—"I could not have had it at a time of my life when I should have enjoyed it so much as now. I think when one gets nearer Heaven, one's enjoyment in such things increases." All subjects that showed forth the power and wisdom of the Creator in His works were a peculiar delight to her.

In 1865 she was appointed to the station of Elder, and for the last four years of her life she not unfrequently spoke in meeting, never at any great length, but with freshness and power. Her great concern for the highest good of her fellow-creatures did not end here ; she was a frequent visitor among the poor, and most indefatigable in endeavouring to help them in many ways, especially in the right training of their children. She took a lively interest in the cause of temperance and did much to promote it in the midst of many discouragements, one great aim of her life being to do with her might whatever her hand found to do.

In the spring of 1878 her health became much affected, and her symptoms were pronounced to be so serious that from that time she felt her life to be very uncertain; but she soon seemed much better, and her ability to leave the future with perfect confidence in her Heavenly Father's keeping, in addition to her naturally hopeful disposition, prevented this knowledge from throwing any gloom over her remaining years, and only served to make her more in earnest for the good and happiness of others, and to enhance the rich qualities of her mind and heart.

Early in 1881 she became much more unwell, and frequent attacks of headache and vertigo greatly alarmed her friends, though they still clung to the hope that she might be spared to them awhile longer; but at the end of Fourth month it became evident that her life on earth would soon be ended. Owing to her being overpowered with sleep, which was one of the features of her last short illness, there was little opportunity for conversation; but no outward expression was needed to tell where her hopes were placed; and, even were it required, the few short sentences which fell from her lips in answer to remarks made to her by relations and friends

evinced most unmistakably her perfect trust and quiet confidence in that loving Lord who sustained her to the end. In answer to the question “whether she felt the Lord’s presence near her,” she replied “Oh yes, He is so kind, so gracious, so loving;” and to a friend who remarked that she had always found her Heavenly Father good to her in the past, and trusted she found Him so now, she said—“Oh yes, so very, very good.” Thus she most peacefully passed away on First-day, the 1st of Fifth month, to be, it is reverently believed, “For ever with the Lord.”

ISABELLA ELIZA GREEN, 78 18 6 mo. 1881

Rathgar, Dublin. Widow of William Green.

JOHN GREEN, 63 12 9 mo. 1881

Freshfield, Liverpool.

MARY GREEN, *Belfast.* 71 31 10 mo. 1880

Wife of Foster Green.

ANN HALL, *Manchester.* 80 3 7 mo. 1881

Widow of James Hall.

MARY HALL, *Wigton.* 37 25 9 mo. 1880

Wife of Joseph Hall.

SARAH MARY HALL, 36 18 5 mo. 1881

Cork. Wife of Robert Hall.

GRACE HANSON, *York.* 56 7 10 mo. 1880

Wife of Henry Hanson.

MARGARET HARKER,	67	15	4 mo.	1881
<i>Dent.</i> Wife of Simon Harker.				
HELEN HARLOW,	25	4	3 mo.	1881
<i>Worcester.</i> Wife of Ronald E. Harlow.				
RICHARD HARRIS,	73	31	5 mo.	1881
<i>Sibford Gower.</i>				
ANNIE FRANCES HARRISON,				
<i>Hagley.</i>	8	4	4 mo.	1881
Daughter of George K. and Letitia Harrison.				
CHARLOTTE RICHENDA HARRISON,				
<i>Woodford.</i>	7	26	5 mo.	1881
Daughter of Smith and Jane Harrison.				
LUCY HARRISON, <i>Kendal.</i>	37	2	12 mo.	1880
Wife of James Harrison.				
JAMES HARVEY,	57	2	1 mo.	1881
<i>Clerkenwell.</i>				
JOSEPH HARVEY, <i>Cork.</i>	80	2	3 mo.	1881
Son of Reuben and Mary Harvey.				
WILLIAM THOMAS HARVEY,				
<i>Belfast.</i>	86	31	1 mo.	1881
GEORGE HEALEY,	58	1	11 mo.	1880
<i>Birmingham.</i>				
NEWMAN HEATH,	—	30	11 mo.	1879
<i>Terang, Victoria, Australia.</i>				
DEBORAH HEATON,	82	26	1 mo.	1881
<i>Enniscorthy.</i>				

MARY ANN EVES HILL,	3	7	2 mo.	1881
<i>Dublin.</i> Daughter of James W. Hill.				
MARY ANNE HILL,	76	15	4 mo.	1881
<i>Moyallon.</i>				
SAMUEL HILL,	65	20	12 mo.	1880
<i>Rathmines, Dublin.</i>				
FRANCIS HILLS,	75	26	3 mo.	1881
<i>Kelvedon.</i>				
BENJAMIN HITCHIN,	71	21	7 mo.	1881
<i>Preston Patrick.</i>				
JOSEPH HOPKINS,	79	30	9 mo.	1880
<i>Brigg, Lincolnshire.</i> A Minister. (<i>This name appeared in the volume for 1881.</i>)				

Joseph Hopkins was born in the year 1801. He was the second child of Jonathan and Susanna Hopkins, of Brandy Car, near Brigg, who were both Elders in the Society of Friends, and solicitous for the best welfare of their family, but were "impressed with a belief that serious things ought not to be spoken of without almost a sacred calling." This Joseph Hopkins much regretted in his after life, feeling that more of the character of religious teaching would have been advantageous to their children.

They lived five miles from the meeting-house, and "in those days," J. H. says in his journal, "our meetings for worship were always silent

unless some stranger Friend from a distance, on a religious visit, was present, which, on an average, was about once a year. The earliest religious impressions of which I have any recollection were received when I was about six or seven years old, sitting on a little chair by my dear mother's side, hearing her read the Holy Scriptures, and accounts given in '*Piety Promoted*.'

"I went to Ackworth School when I was nearly thirteen years of age. There I studied hard, and made much progress, and also found time to read several Friends' journals and other religious books. The serious impressions thereby made on my mind have often been recalled in subsequent years. I think it is safe to say that during that time, and under the age of fourteen years, an impression often rested upon me that, if faithful to the Divine will and calling, a gift in the ministry would be bestowed upon me."

After leaving Ackworth J. H. was placed at a school at Waddington, where he was the only Friend. Returning home again, he was expected to be industriously engaged about the farm. But his habits were studious, and he then acquired a good knowledge of English botany, as well as paying considerable attention to chemistry, &c,

In the year 1821 the sudden decease of his father came upon J. H. as a severe trial, and added greatly to his care and responsibility in being the eldest son of a family of nine children; his sorrowing mother also leaning upon him. These circumstances combined to produce in him a gravity beyond his years.

He writes in his journal:—"It was in the twenty-fourth year of my age that a fresh and strong visitation of Divine love and mercy was extended to me in our little meeting at Brigg, under the ministry of my dear friend and father in the truth, Joseph John Gurney. Perhaps similar ones in degree had been previously extended, but in this case I believe that I literally trembled in my seat under it. It was not, like others, rejected."

In 1827 J. H. felt it a privilege to accompany James Backhouse as "guide" to several public meetings in Lincolnshire; and on one of these occasions a few words were laid on his heart to speak, but he refused to utter them, and they sat a full hour in silence, when J. B. spoke of the miracle of the five thousand being fed with a lad's five barley loaves and two fishes, and expressed his belief that a few words, when the people were thus gathered, with the Master's blessing, might

be sufficient for the feeding of their souls. The call was now made still more plain, and he says he was almost overwhelmed; but to give up and speak as a minister before his neighbours, seemed impossible. "I brought the burden away with me, and an almost insupportable one it seemed to be;" and he deeply regretted having kept the door of vocal service so long shut; but adds, "Still, through Divine favour, the Gospel was truly preached by James Backhouse, and the meeting ended well, though late."

On J. H.'s birthday, Third month 31st, 1828, he records that during the past year he had several times spoken in meetings for divine worship, and says that "the last time, like many others, was preceded by a very arduous conflict, but after giving up to the apprehended duty, my peace flowed as a river, and my reward was even glorious."

In 1868 he writes:—"I may well regret, however, and very deeply, that on countless occasions I did not act in more of *trustful simplicity*, instead of giving way to doubts, and fears, and carnal reasonings, by which I was often distressed beyond measure."

In the year 1831 J. H. travelled in the north of England and in Ireland, as companion to

Christopher Healy, an American minister. In the autumn of the following year he was recorded as a minister, and during the remainder of his life was frequently engaged in religious service, both in his own neighbourhood and various parts of England.

In the year 1837, Joseph Hopkins married Eliza Ann, daughter of Joseph Marks and Mercy Green of Saffron Walden, who afterwards became a largely gifted minister, and they very frequently laboured together in the Lord's service.

In 1845 J. H. expresses in his journal his belief that it would be well if many Friends were more willing to engage in supplication "first of all, when the people are with one accord and for one purpose 'in one place.' Great loss, I fear, has been sustained in many quarters from want of dedication herein at the altar of our God, access being very graciously offered in due season through Christ our blessed Mediator and Intercessor, who pointedly taught 'that men ought always to pray and not to faint.'"

In 1863 J. H. left the farm and went to reside at Brigg, where for many years he occupied a useful position among his fellow-townsmen. The death of his wife in 1866 was a sorrow which for a time threatened to overwhelm him. Under date

31st of Third month, 1870, he writes:—" ' But I am poor and sorrowful ; let Thy salvation, O God, set me up on high,' is a language of the Psalmist which would very generally sufficiently describe my own soul's experience. . . . O Lord, in mercy be Thou pleased to help me as Thou seest meet *unto* and *in* the end, and preserve me from in any way bringing dishonour upon Thy great and ever-blessed name."

" *Tenth month 6th*, 1870.—Merciful Heavenly Father, be pleased to regard in Thy love Thy poor, depending and very unworthy servant ; and whatsoever may be his allotted or permitted experience in his daytime, oh grant above all that in his approaching evening-time there may be light upon his path, to the praise of the riches of Thy grace in Christ Jesus."

Yearly Meeting 1877.—"Great indeed is the change in this meeting in almost *every* point of view, *save as to vital principles*, since I first saw it in the year 1825. Still I feel thoroughly persuaded that at present (if not at any future time) the Christian Church and the whole wide world could ill spare the London Yearly Meeting. Grace be with it, mercy and peace from God the Father, and from Jesus Christ, the Son of the Father, in truth and in love."

In the latter part of J. H.'s life, the mellowing of his Christian character, and the increase of his charity towards all men, were strikingly evident.

On the 18th of Ninth month, 1880, he was taken suddenly ill, and expressed to his daughter with perfect calmness his belief that he must die soon, but that all was safe—"safe in God's hands." The next day he said repeatedly that he could never have thought of such *full* peace being given him—such absence of all care of every kind, and *rest* in the finished work of our Saviour Jesus Christ; adding, that to depart and be with Christ is *far, far better*; but he was quite willing either to die or live, whichever was most for God's glory. On hearing his favourite hymn, "I heard the voice of Jesus say," he repeated with joyful emphasis the lines—

"I found in Him a resting place,
And He has made me glad."

On Second-day, the 20th, he quoted the text, "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea;" adding, "He stilleth the noise of the tempest." One of his nieces replied, "He has stilled many tempests for thee, dear uncle." He answered, "Yes, many tempests; I've been a poor

creature, and I often think in looking back that if I'd had the teaching" (referring to the fuller Gospel teaching of the present day) "when I was young, it would have saved me a good deal if I had accepted it." Later on he said, "I've been one of the Feebleminds, but Feeblemind got safe at last." "I've been a poor weak creature, but I trust in the mercy of God in Christ Jesus." He spoke of having endeavoured to serve and glorify God in his life, and now his desire was that He might be glorified by his death. At another time he said, referring to many kind inquirers, "Tell all the people, oh, the littleness of all worldly things at such a time as this!" And again, "Mine eyes shall see Jerusalem a quiet habitation that shall not be taken down, where I shall repose in Thy love for ever."

His illness was marked by some very severe paroxysms of pain, which were borne with remarkable patience; and the atmosphere of the sick room was like a foretaste of the peace of heaven. On the 28th he said, "Oh! that I might now quietly fall asleep in Jesus; I trust in His mercy; I have nothing else to trust in." The last day of his life he was too weak to say very much, but among his last faintly-spoken words were, "O this

pain, after all this pain there is everlasting rest."

"O that I might go home, if it was my gracious Saviour's will." "Jesus take me to Thyself."

Early in the morning of the 30th of Ninth month, 1880, he entered into the rest he had so longed for.

HENRY HOPKINS, 69 13 4 mo. 1881
Scarborough. A Minister.

Henry Hopkins was the youngest child of Jonathan and Susanna Hopkins, and was born at Brandy Car, near Brigg, in the year 1812. His father died when he was only nine years old, and very often in after life he referred to a visitation of Divine love, granted to him one day when alone in the fields, soon after this great loss, when the Lord showed him that if he would give himself up to Him, He would be a Father to the fatherless. This he always considered was the turning-point in his life, though very conscious that his religious course was by no means one of steady progress from that time.

At the early age of thirteen he was removed from school, and apprenticed to the grocery business in Hull. Later on, he lived seven years at Saffron Walden, and in the year 1836 commenced business for himself at Scarborough. In 1844 he was married to Caroline Green, of Saffron

Walden, of whom there is an account in the *Annual Monitor* for 1875. A few years after his marriage his health gave way, so that he was obliged to retire from business, a step requiring the exercise of much faith at the time, but afterwards affording him great satisfaction, as having set him more at liberty for that work for his Lord to which he felt himself especially called—the preaching of the Gospel.

Although in after years he often expressed great regret that he had not earlier yielded to the call, he was still quite a young man when he first began to speak in our meetings. He often resorted to the help it had been to him when the time came for more prominent service, to have been frequently occupied in making arrangements for and attending the meetings held by older Friends in the country districts in his own neighbourhood. He was recorded a minister in 1853, and in the years 1856 and 1857 spent several months, in company with John P. Milner, of Stockport, in visiting the meetings of Friends throughout Ireland. He afterwards visited the larger portion of the English Quarterly Meetings, some of them repeatedly; and in the later years of his life he was very seldom without a minute for religious service. The

dales of Yorkshire, and especially the country districts within the limits of his own Monthly Meeting, awakened his deepest interest, and he never seemed to enjoy life so thoroughly as when travelling through beautiful scenery, and telling of the Saviour's love to audiences crowded into little village chapels, or closed meeting-houses. His preaching was especially adapted for gatherings of that kind ; it was simple and homely, but loving and earnest. In the early years of his ministry his one desire was to draw the unconverted to Christ ; but as he grew older he felt more and more anxious for the "perfecting of the saints," and that the Saviour's promise of "life abundantly" might be fulfilled to His own people.

The subject of prayer was one on which H. H. felt very strongly, and it was his earnest desire to stir up the members of the Society of Friends to be more frequent in private and in vocal prayer ; and both in the family and in the congregation his voice was very often heard in earnest supplication, thanksgiving, and praise.

In the opening week of the year, he frequently took part in the united meetings for prayer, and it was constantly remarked by his Christian friends of other denominations, that there was such a solemnity and reality in his prayers. Both

at home and in his frequent visits to other places, much of his time was devoted to visiting the sick and afflicted, a service which he greatly enjoyed, and for which his loving sympathy and gentle manner rendered him peculiarly fitted. But it was not only the sorrowful to whose hearts he gained ready access. His bright cheerful temperament and hearty enjoyment of the pleasures of life, gave him great influence with young people, and his deep interest in First-day schools and home missions was often cheering to younger labourers. The cause of temperance also received his sympathy and active assistance for many years. In the General Election of 1880 he took a very deep interest and worked with great zeal, energy, and prayerfulness, for the success of what he believed to be the cause of peace, temperance and righteousness.

Towards the close of Second month, 1881, Henry Hopkins was present at a large gathering on the occasion of a marriage, when he spoke very solemnly on the passage,—“Behold the Bridegroom cometh, go ye out to meet Him,” querying who in that company would be the next to hear that solemn cry; adding, “it may be one of us who are old and grey headed, or it may be one of the young and the strong.” These words

seemed very striking afterwards, for within two days one of the youngest and strongest present was very suddenly called away ; and in three or four days the first symptoms appeared of H. H.'s own fatal illness, though it was nearly a month later before any danger was apprehended. Then he suddenly became much worse, and so extremely weak as seldom to be able to express much religious feeling ; but it was evident that his peace was unbroken. To a friend who was sitting by him one evening he said, " I'm not sure how this illness may end ; I sometimes think I shan't get over it, but I'm ready, *quite* ready, if the Master calls me. But if I have to stay a little longer I must try and say, 'Thy will be done.' " On First-day, Fourth month 3rd, he gave thanks for a quiet, restful, Sabbath-day, adding—"Thou only knowest all my weakness ; wash me that I may be whiter than snow ; give me that white robe of the Saviour's righteousness ; and then, if it please Thee, *soon* take me to Thyself. Sustain and bless, and guide, my darling child ; and watch over and bless the gospel seed Thou hast enabled me to sow in various parts of Thine heritage."

A few days later he said, " Heaven will be worth waiting for ; " and again, " All the days of

my appointed time will I wait." A day or two after, he alluded with pleasure to the joy of the welcomes that awaited him in heaven; adding, "Though we know it is all through redeeming mercy." His prayers for patience were strikingly answered, and it was very noticeable that he never failed, even when scarcely able to speak, to express his thanks for the attention of his nurses. During the last night of his life, one of his favourite hymns—"Jesus, lover of my soul"—was repeated to him, and he joined in many of the lines. In the morning his daughter said to him, "Thou'lt soon be home now, dear father;" he whispered, "Lord, I thank Thee for that;" she added, "And Jesus will go with thee all the way;" and he responded, "Bless His name." Not many hours after, his "eyes saw the King in His beauty," and he reached "the land that is very far off."

The funeral took place on Seventh-day, the 16th of Fourth month, and was largely attended by all classes of his fellow-townpeople, especially the poor, by many of whom he was well known and beloved.

ALICE MABEL HORSNAILL,

Dover.

11 17 1 mo. 1881

Daughter of Edward and Sarah Maria Horsnail.

ANN HORNE, *Camberwell*. 48 8 1 mo. 1881
Wife of Robert Horne.

HANNAH HUDSON, 69 13 8 mo. 1881
Dublin. Wife of Samuel Hudson.

SARAH HUGHES, 84 20 6 mo. 1881
Philadelphia. Wife of Joseph Hughes, and
sister of the late John Jones, of Ruthin, North
Wales. She was one of the Friends who, about
fifty years ago, assembled for worship at the farm-
house of Garthgynan, Llanfair, Vale of Clwyd.

HENRY HULL, 35 21 1 mo. 1881
Saffron Walden.

HENRY HUNT, *Bristol*. 75 24 7 mo. 1881

MARY HUNTLEY, 69 15 1 mo. 1881
Stoke-upon-Trent. Widow of William Huntley.

JAMES HURNARD, 72 26 2 mo. 1881
Colchester. An Elder.

MARY HYATT, 34 21 11 mo. 1880
Castle Donnington. Daughter of Edward
Hyatt.

BEEVOR JACKSON, 82 21 11 mo. 1880
Castleford.

MARY JACKSON, *Malton*. 68 30 8 mo. 1881
Malton.

RUSSELL JEFFREY, 30 30 12 mo. 1878
Adelaide, South Australia. Son of the late
Russell and Eliza Jeffrey.

ELI JOHNSON, 30 14 1 mo. 1881
Westminster. Son of Eli and Hannah John-
son.

JOHN JOHNSON, 83 3 2 mo. 1881
Grange, County Tyrone.

Although he had been confined to the house for a considerable length of time, John Johnson's last illness was only of a week's continuance. Throughout this time he appeared to be constantly "looking unto Jesus," and was frequently heard in vocal prayer, during the almost sleepless nights which preceded his decease. The final call was rather sudden, but preparation for the solemn change had not been deferred till then. [While able to speak, the name of Jesus was again and again heard on his lips, and the last word he uttered was "glorious ;" but much that he tried to say could not be distinctly heard. There is, we reverently believe, a well-grounded hope, that through redeeming love and mercy, this beloved father has been permitted to join the glorified ones "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb ; therefore are they before the throne of God and serve Him day and night in His temple, and He that sitteth on the throne shall dwell among them. They shall hunger no

more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes."

THOMAS KEDDY, *Carlisle*. 51 1 1 mo. 1881

TABITHA KING, *Leeds*. 84 5 9 mo. 1881

THOMAS KING, 69 21 6 mo. 1881

Holytown, near Glasgow.

ALFRED KNIGHT, 22 31 12 mo. 1880

Manchester. Son of Lewis and Margaret Knight.

JANE LATIMER, *Carlisle*. 64 21 1 mo. 1881

ARCHIBALD CROSBIE LAWSON,

Edinburgh. 1 1 4 mo. 1881

Son of Robert and Margaret Lawson.

SUSAN JANE LEA, 24 10 9 mo. 1881

Birkenhead. Wife of Henry Lea, Jun.

RICHARD S. LEADBEATER, 84 28 1 mo. 1881

Stradbally, Queen's County.

SUSANNA LEVITT, 51 6 11 mo. 1880

Kettering.

ARTHUR CHARLES LINNEY,

Saffron Walden. 10 14 5 mo. 1881

Son of George F. and Lucy Linney.

BENJAMINA LUCAS,	79	25	3 mo.	1881
<i>Brighton.</i> Widow of Edward Lucas.				
ELIZABETH LUDLAM,	72	24	5 mo.	1881
<i>Sheffield.</i> Widow of Joseph Ludlam.				
THOMAS LUSCOMBE,	92	16	4 mo.	1881
<i>Plymouth.</i> An Elder.				
JOHN LYDDALL,	69	16	4 mo.	1881
<i>Manchester.</i>				
ELIZA ANNE LYTHALL,	67	6	4 mo.	1881
<i>Bradford.</i>				
JAMES MACKIE,	78	16	6 mo.	1881
<i>Moyallon.</i>				
GRACE MARY MACKINNON,	3	13	8 mo.	1881
<i>North Ormesby.</i> Daughter of Peter and Agnes Mackinnon.				
JOHN MALCOMSON,	77	6	5 mo.	1881
<i>Elva, Waterford.</i>				
IMIN MANGNALL,	85	13	10 mo.	1880
<i>Westhoughton.</i> Widow of Laurence Mangnall.				
SARAH MARRIAGE,	72	9	3 mo.	1881
<i>Reigate.</i> Widow of Charles Marriage.				
ELIZABETH M. MARTIN,	74	12	7 mo.	1880
<i>Wellington.</i> Widow of John Martin.				
ELIZABETH MARTIN,	73	28	12 mo.	1880
<i>Cork.</i> Daughter of Thomas and Ann Martin.				
HANNAH MASON,	83	4	9 mo.	1881
<i>Barton, Lancaster.</i>				

SOPHIA BURTT MASSEY, 66 8 7 mo. 1881

Spalding. Widow of John Massey.

ELIZABETH MAXFIELD, 81 9 5 mo. 1881

Sunderland. Widow of Benjamin Maxfield.

HANNAH McDERMID, 56 7 4 mo. 1881

Darlington.

PRISCILLA MERRICK, 79 13 11 mo. 1880

Leominster.

SARAH FLORINDA MEYERS, 32 6 12 mo. 1880

Kingstown, Dublin. Daughter of John Meyers.

CHARLOTTE MOORE, 80 14 1 mo. 1881

Clonmel.

BENJAMIN MOORHOUSE, 63 24 4 mo. 1881

Bradford.

JOSEPH MOORHOUSE, 69 1 2 mo. 1881

Holmfirth.

ANNE MORRIS, 75 18 3 mo. 1881

Cefncynfoel, Radnorshire. Widow of John Morris.

JAMES MORRIS, 78 30 10 mo. 1880

Middlesborough.

RACHEL MOXHAM, 80 9 4 mo. 1881

Bristol.

ANNE BANFIELD MURRAY,

Clonmel.

78 8 6 mo. 1881

LOUIS EDMUND NAISH, 37 10 9 mo. 1881

Bristol.

ELIZABETH NEILL,	36	25	11 mo.	1880
<i>Bessbrook.</i> Wife of James Neill.				
MARY ANN NIXON,	88	10	9 mo.	1881
<i>Peckham.</i> Widow of Eli Nixon.				
ANN ODDIE, <i>Thirsk.</i>	68	27	10 mo.	1880
HARRIET OSMOND,	76	9	3 mo.	1881
<i>Congresbury.</i>				
EDMUND PACE,	68	4	7 mo.	1881
<i>Upper Clapton.</i> A Minister.				

Not until middle life did Edmund Pace respond with "Here am I" to his Heavenly Master's call to yield up heart and life to Him. But if later than some others in entering the vineyard, he was only the more diligent to work while it was day, before the lengthening shadows told that the night was nigh at hand.

The power of utterance was one of the natural gifts bestowed on him, and this was consecrated to highest uses when he was called to the ministry of the Gospel. Many of those who were privileged to hear him will not easily forget the depth, the tenderness, the persuasiveness of his appeals, in

" . . . words of truth so fresh and living,
That ever to the inward sense,
They bore unquestioned evidence
Of an anointed messenger."

The reserve which was part of his character, seemed forgotten when thus engaged. Losing himself in the message which he had to deliver, it was as if he would pour out his very heart in eloquent words of entreaty, comfort, and encouragement; and long will it be before the memory of these passes wholly away from the meeting of which he was a member. It was so not only there; for at the Mission Meeting of the Bedford Institute he was enabled to minister to the needs of a very different class of hearers, seeking to lead them also to share in the rest which he had himself found at the Redeemer's feet.

For nearly a year before his death his voice ceased to be heard amongst us, and a complete break-down of health withdrew him from all active life. But we cannot doubt that the petition, "Be not weary of helping us," which we had heard from his lips in other days, was answered for himself until the end came, and those to whom he was dear might think of him as released from all infirmity and suffering, and as

“. . . lying at his goal

Upon the Master's breast,

And wearing the high smile

Of a victorious rest."

MARY PALMER, *Reading*. 95 21 12 mo. 1880
 An Elder. Widow of William Palmer.

JAMES PEARSON, *York*. 80 3 7 mo. 1881

HENRY PEASE, 74 30 5 mo. 1881
Darlington. An Elder.

With Henry Pease the last of a much beloved and honoured band of brothers and sisters has passed away. He was the youngest of the eight children of Edward and Rachel Pease of Darlington. One after another he was called to part with these loved companions of his childhood and friends of his riper years, each becoming even dearer as the links on earth were made fewer by the gathering of the family band in the home above. And now that he also has gone to join the innumerable company of the redeemed, it may be useful to recall a little of the way in which he was led, until he too received the summons, "Come up hither."

His mother was a valued minister in the Society of Friends, and his honoured father for many years held the station of Elder. The home in which he was brought up was therefore one in which the principles of Friends were strictly inculcated. But there was no gloom or austerity; on the contrary, a spirit of love and joyousness seemed to pervade that favoured household

which was striking to all who were privileged to become acquainted with it. "Well can I recall the brilliant group of young people assembled there," writes one of the few, who can from personal knowledge speak of what it was. While thus there was no undue repression of natural talents and vivacity, there was the constant endeavour to keep all in subjection to the higher purposes of our existence ; and their parents had the greatest joy that Christian parents can have, that of seeing their children in early life give their hearts to the Lord.

Their beloved mother was taken from them suddenly, while absent on a journey in 1833. The remembrance of her earnest prayers in the family circle, and the holy watchfulness of her life, was ever a stimulus and example to her children in their Christian course.

The exact age at which her youngest son made a definite surrender of his heart to God is not known, but it was a marked era which he could ever thankfully recall ; and He who called him and gave him strength to make this blessed choice was with him, both as a young boy at school, and afterwards when working as an apprentice ; so that his conscientious desire to do right, and his endeavour to help those younger

and less experienced than himself, were marked at the time, and are still gratefully remembered.

But though his heart was fixed in the solemn determination to be the Lord's, and the sense of his Saviour's forgiving love was at times granted him, he was not without many secret conflicts. His attainments in the religious life did not keep pace with the ardent desires of his soul. In his journal he often records in touching terms his sense of failure and discouragement, but his Heavenly Father was leading him, and permitting this, and other severe discipline, to cause him to cling more closely to Him.

In 1835 he married Anna Fell, only daughter of Richard Fell, of Uxbridge. In a journal kept at intervals from this date for several succeeding years, we see with what deep seriousness and prayerfulness he entered upon this new phase of life. But this union which promised so much happiness was of short duration ; after less than four years, marked by much anxiety on account of her declining health, his beloved wife was taken from him, while in the south of England, where she had gone soon after the birth of her child, in the hope that her native air might restore her.

Leaving his infant son in the loving care of

his grandmother, Henry Pease returned to his now lonely home, to take up life's duties again. The spirit in which this was done may be seen from the following entry in his journal, taken from among many similar ones :—

“*12th of Eleventh month, 1839.*—The Lord on High only knows how I am bowed down under a multitude of besetments. I feel grateful that evening by evening He enables me to wait upon Him, to meditate on the Scriptures, and sometimes to pour out my troubles before Him on the bended knee ; earnestly craving His support to keep me watchful, humble, patient ; in His own time to bless ; and, if right, to permit me to promote His cause on the earth in such way as he may see best. Truly nothing seems so well worth our living for, as to tell of the goodness of Him, who hath given and who continues to us all that we call good, and for which we must give account.”

The prayer of his heart before this sorrow came, and to the close of life, was that he might be permitted to serve God, and do a little good to his fellow-men. This prayer was not perhaps answered quite in the way he expected ; but that it was answered is apparent to all who can trace his course through life, as they see how, through

much sense of shortcoming and many discouragements, he was led along, and enabled to lend a helping hand to almost every scheme in his own neighbourhood which had for its aim the benefit of others ; while in his more public career, his voice and pen were always ready to take up the cause of right and justice.

When permitted to view a Christian's life from the commencement to the close, especially when privileged to know something of the secret communings of the soul, we see that the progress is a gradual one. The earnest desires are first given, then the watchful waiting, and the fervent prayers for strength and guidance.

Our dear friend at this period of his life set apart a short time every evening for reading the Scriptures, meditation, and prayer ; and if for any reason this was omitted, he records in his journal that a sense of loss and weakness followed. The privilege of being thus permitted to pour out his troubles before the Lord, and seeking for strength and guidance in times of weakness and perplexity, sustained him in the midst of many difficulties. But to approach God in prayer, either in private, in the family, or on more public occasions, he always felt to be a most solemn act, needing help from above ; and the deep reverence and earnest-

ness of his manner when thus engaged will be remembered by all who heard him.

The way in which he sought for Divine guidance in every action of his life was strikingly shown when the question of entering Parliament was brought before him. In 1845 he was first asked to represent the southern division of the county of Durham; and again in 1847 pressure was put upon him to induce him to be willing to come forward. He writes, Eighth month 4th, 1847:—

“My prayers have been night and day that I might be preserved out of anything not designed by my Creator; and inasmuch as no clear path appears to *stand*, I may safely conclude I have not sufficient warrant for a step involving so much.”

It was not till the year 1857 that he felt the time had come to respond to the cordial invitation of his countrymen. These intervening years were much occupied in helping forward the extension of the railway system in his neighbourhood. The personal planning and inspecting of the new lines, over, in some cases, a difficult country, suited his energetic and practical temperament. For eight years he attended Parliament with much diligence and faithfulness; but late

hours and life in Town did not suit his health or tastes, and he was glad to retire in 1865, in the hope of being still enabled to serve his fellow-men, though in a more private way.

To go back a little in point of time. In 1854 he was appointed, with his friends Joseph Sturge and Robert Charleton, by the "Meeting for Sufferings" in London, to present an address to the Emperor Nicholas of Russia, praying him to avert the war which was then impending in the Crimea. The story of this journey is so well told, both in J. Sturge's and Robert Charleton's memoirs, that it is not needful to recapitulate it here. Though it was not successful in attaining its object, and though much ridicule and opprobrium were cast upon their mission, Henry Pease always felt thankful that he was permitted the honour and privilege of thus publicly avowing his detestation of war, and his willingness to make any sacrifice in the interests of peace. In 1867 he was again called to stand before an Emperor, to plead the same cause. On this occasion he was one of a deputation from the Peace Society, appointed to ask permission for a Peace Congress to be held in Paris, at the time of the International Exhibition in that city. The Emperor Napoleon III. received the deputation

coldly but courteously, in a room in the Tuileries, but would not grant the desired permission.

In First month, 1859, Henry Pease married Mary Lloyd, daughter of Samuel Lloyd, of Wednesbury. This change in his life, and all the social and domestic enjoyments it brought him, did not cause him to relax in his earnest and prayerful desire to fulfil the many public and private duties that devolved upon him.

On leaving Parliament in 1865 he was glad to have more time to devote to the affairs of the little section of the Church to which he felt it a great privilege and responsibility to belong. He attended its meetings diligently, including the Yearly Meeting in London. His pertinent and practical remarks in the meetings for business were much valued, his long experience enabling him often to see the way out of a difficulty, or give the needed word of encouragement or warning. He felt that these meetings deserved the best he could give them of his time and thought.

On two occasions he was appointed by the Yearly Meeting on Committees to visit the Friends in Quarterly Meetings which needed help and advice. He much valued the intercourse this gave him with the friends associated with him in

these services, and the kindness and love shown by those whom they visited was very cordial to him, and was ever gratefully remembered.

For many years he filled the station of Elder. He deeply felt the serious responsibility of this position, and endeavoured to watch over the flock as one who must give an account; but the deep searchings of heart this caused him, the feelings of weakness and unworthiness that often bowed him down, were known only to Him to whom alone he could come for strength and guidance.

From the pressure of these numerous duties it was his great delight to break away for a few weeks for entire relaxation, when, alone with his wife, or accompanied by some of their children, he would intensely enjoy the beauties of nature, either on the Continent or in some favourite part of our own island. His heart was full of thankfulness for these pleasures, and for the many blessings richly showered upon his path during these later years. In reviewing some of these, he writes :—"They almost oppress my heart with gratitude to the great Giver."

Life had many attractions for him, and, his health in some respects improving with advancing age, there seemed every probability that many

years might yet be before him. These hopes however were not to be realised.

In the early spring of 1879 he had a very serious illness, from which he never entirely rallied, though he recovered sufficiently to go to London to attend the Yearly Meeting of that year. In the spring of the following year a tour in Spain afforded him great enjoyment. His brightness and energy surprised his companions. He returned home decidedly improved in health, and again enjoyed meeting with his friends in their annual gathering. The summer was passed chiefly at Saltburn and Stanhope. Soon after returning to Pierremont in the autumn he took a severe chill, and a sharp attack of bronchitis very quickly reduced his strength. Though confined to the house during the long, cold winter, his hopefulness and cheerfulness never left him, and he had much quiet enjoyment.

As soon as the weather moderated, the desire of his heart was gratified in finding warmth and sunshine in the south of England. One of those who saw him says that his prized visit left a sense of the nearness of his spirit to his home above ; and others remarked that his countenance was peaceful and heavenly.

On his return, a few weeks at his favourite

house at Stanhope still further recruited him, so that he again looked forward with much pleasure to attending the Yearly Meeting. He left home on the 16th of Fifth month and settled in with some of his family at his accustomed quarters in Finsbury Square. The exertions however attendant on this journey proved too much for him ; he became seriously ill, and his strength rapidly declined. There was little opportunity for expression during his short illness, but quietness and peace seemed to be the clothing of his mind. On being informed that the doctors considered his case a critical one, he showed no anxiety. His thoughtfulness for those around him and his quiet patience were very striking. Owing to the great heat of the weather the windows of his room were kept open, and the sounds of the great city filled the air ; but though he had such an intense love for the stillness of the country, this did not seem to ruffle him, and he never expressed the least wish to be anywhere but where he was.

Peacefully, and almost painlessly, he sank into that last sleep, in which, on the evening of Second-day the 31st of Fifth month, his soul gently passed away, his wife and all his children being around him.

His remains were laid in the quiet burial-ground behind the meeting-house at Darlington, amid a large concourse of his fellow-townsmen and others, many being the representatives of the Public Bodies in which he had been interested.

The following extract from his journal, written thirty-three years before, may appropriately close this short account of his active life :—

“*Fourth month, 1849.*—Engaged in planting trees in the addition just made to the burial-ground. The idea seemed touchingly to steal over the mind, that it was not improbable that many a glowing setting sun would cause the shade of these trees to lengthen out over the green mound where my mortal remains would be placed. But oh ! if the genial influence of this glorious orb has been exchanged for that kingdom that needeth it not, because the Lamb is the light thereof, how unspeakably happy the exchange !”

MARY PEET, *Cork.* 72 3 2 mo. 1881

Daughter of Jacob and Catherine Peet.

SAMUEL G. PEET, *Tramore.* 1 10 1 mo. 1881

Son of Edward G. and Elizabeth V. Peet.

JOHN PEILE, 43 19 4 mo. 1881

Rogerscale, Pardshaw.

JAMES PICKARD,	73	6	2 mo.	1881
<i>Wolsingham, Bishop Auckland.</i>				
PRISCILLA PILMER,	55	28	1 mo.	1881
<i>York. Wife of John Pilmer.</i>				
ANNA J. PIM,	85	13	5 mo.	1881
<i>Monkstown. Widow of Joshua R. Pim.</i>				
RUTH PIM,	74	22	4 mo.	1881
<i>Monkstown, Dublin.</i>				
JOSEPH M. A. PIM,	10	18	9 mo.	1880
<i>Valence, Drôme, France. Son of Joseph R. and Marian Pim.</i>				
MARIA PITSTOW,	58	8	11 mo.	1880
<i>Chelmsford.</i>				
ELIZABETH PITT,	74	11	5 mo.	1881
<i>Mitcham. Widow of George Pitt.</i>				

She was one who, like Abraham and the Apostle Paul and George Fox, rejoiced to see the day of Christ, and she saw it and was glad. "Having the same spirit of faith, according as it is written, I believed, and therefore have I spoken," in the fresh springing of life she exhorted and comforted and charged every one of us, as a mother doth her children, that we would "walk worthy of God, who hath called us unto His kingdom and glory;" boldly confessing that He who knocks at the door of our hearts is the same as suffered death at Jerusalem for our

redemption, and the same whom God hath appointed to judge the world. And because of this she was ever urging the necessity that we should obey Him, our Light and Leader, while we have time and opportunity, while He stands waiting for us as a servant, because the same will be our Judge ; He who alone can judge us righteously, according to our rejection or acceptance of Himself in the measure of light bestowed ; saying that the kingdom of heaven is in its beginning as a grain of mustard seed, and that our aim ought to be to walk with Christ in this world in the regeneration.

She distinguished between the desires and deeds of the old nature and the new, calling herself by the terms "Old Betsy" and "New Betsy." She constantly ranked herself among the sinners, because she had so often turned a deaf ear to so good a Master ; melting into tears of gratitude and love at the thought of His goodness and mercy towards her, saying she felt she was one of Christ's little ones, and that she had part in the first resurrection ; and should death take her [suddenly away, we might know she was happy, for she felt she had the kingdom of Heaven within her, and that Heaven was already begun.

For the last twenty years she was extremely

deaf, which tended to limit her intercourse with others ; but she used to say she believed she had a service in secret intercession and prayer.

At parting from persons, her wont was to say, "The Lord bless you." This, she more than once explained, came from her heart ; for that the words of the Apostle had been years ago applied to her, "Bless and curse not."

She would say, "My Father will not suffer anything to happen to me, but what will be for my good." And shortly before her end she emphatically committed herself to Him, to do with her just whatever He pleased. And nearly her last remark was that she loved everybody, and believed everybody loved her, and she desired a blessing on all.

JOHN PLUMMER, *Diss.* 83 27 3 mo. 1881

WILLIAM SELBY PONTEFRACT,

York. 26 4 3 mo. 1881

Son of Josiah and Rachel Pontefract.

RACHEL E. PRIESTMAN, 24 19 7 mo. 1881

Shotley Bridge. Daughter of Jonathan and Lucy Ann Priestman.

ELIZABETH PROCTER, 66 17 8 mo. 1881

Polam, Darlington.

EMMA PUMPHREY, 61 25 4 mo. 1881

King's Norton. Wife of Charles Pumphrey.

STANLEY PUMPHREY, 43 17 2 mo. 1881
Worcester. A Minister.

Stanley Pumphrey was the son of Stanley and Mary Pumphrey, and was born at Worcester on the 15th of Seventh month, 1837. He early tasted of the love of Jesus. Once, when a very tiny child, he was looking at pictures on his mother's knee. "What is this picture, mamma?" he said, pointing to one of the Lord Jesus Christ. And as she told him of Christ's love for little children, he looked lovingly at the picture, and whispered, with a reverence one who heard will not forget, "Jesus, *my* Saviour." Yet his mother often felt needlessly anxious about the future of her high-spirited boy. "Stanley, thou must do what I tell thee," his father said one day, when reproving him for a lack of prompt obedience. "I won't; I'll kill myself!" answered the passionate child. "Thou art to do what I tell thee first; thou canst do as thou likes about the other afterwards," was his father's characteristic reply.

His mother's death, which took place when he was eight years old, made a great impression on him, and from that time he was certainly to be known as a Christian boy. But though taken from him while still so young, his mother left an abiding influence on his character. It was to

her he owed that love of the beautiful, which made him in after life the helpful art critic, the passionate lover of good poetry, and the enthusiastic admirer of Nature's beauties; the last leading him to take strange scrambles at unwonted hours to secure some rare flower or longed-for view. "I think," said one, "I see the boy still, with his jacket buttoned round the bunch of wild flowers too big for his hands to hold;" while another remembers the reverent delight with which, when grown to manhood, he would kneel beside some rarely beautiful flower, the better to enjoy a loveliness which made it, as he would say, "too beautiful to pick." It was to his mother, too, and to the stories of Moffat and others, told and listened to with such loving eager interest, that he owed that love for foreign mission work that afterwards made him the active member of the Friends' Foreign Mission Committee, the zealous advocate of Foreign Missions, and the warm helper of the work of the United Brethren.

Whilst he was at school at Charlbury, Ackworth, and York, his Christian influence made itself felt. At one time he was much troubled that bad language should be used in the school, and with others successfully exerted himself to put a stop to it. The ministry of the late James

Backhouse, of York, had a powerful influence for good over him; there were few whom the lad so revered; and when at one time J. B. was laid aside with dangerous illness, he prayed earnestly that a life so useful might be prolonged, and rejoiced that the Lord heard and answered his prayer.

On leaving school S. P. was apprenticed to an ironmonger in Worcester, and won esteem by the Christian thoroughness with which he attended to his work. Much of his leisure was spent in reading. Always fond of books, he gathered round him a choice and well-read selection, both in English and French. He was very careful what he read, and with one book of poetry he carefully cut out or pasted over objectionable passages, because he wanted his sisters to be able to enjoy it too, with no fear of harm. Sometimes he undertook a special course of reading, to prepare lectures (for private audiences) on Danté, Pascal, Chrysostom, and other congenial subjects. Much careful study was also given to the preparation of an Essay on "The Causes of Numerical Decline in the Society of Friends," and it was a disappointment to him that he did not get the prize which had been offered for the best. At this time he would have liked much to devote himself

to literature rather than trade, but readily accepted the judicious advice of his father and uncle (Thomas Pumphrey) in the matter, and reaped the benefit of the more practical training. There is no doubt that both as a man and a minister he owed much all his life long to his father's wise training, high-toned example, shrewd counsel, and common-sense.

During his apprenticeship his First-days and often week-day evenings were spent at home, and it was his own impression that during years so important in the development of his character, nothing exercised so good and helpful an influence over him as his sister Helen's "most pure and gentle life." (Helen Clark Eddington died 13th of First month, 1877, while he was in America.) First-day evenings were mostly spent in reading with her; but often the book would be dropped while the two young sisters he so delighted to teach listened with eager interest to his lively narratives of other things which he had heard or read, or to the earnest thoughts which made them think years before he ever spoke as a minister, "Our boy will certainly become a preacher."

Another who helped him much at this time was a good old Wesleyan minister living in Worcester, who, while not attempting to prosely-

tize, extended to him an amount of much-appreciated pastoral care rarely given by any minister to one not belonging to his own denomination. S. P. was then what may be called "a strict Friend," and one day rather astonished the verger of Worcester Cathedral by giving him, in reply to a polite request to take off his hat, a long dissertation on Friends' views with regard to the consecration of churches, &c.

It was in the spring of 1858, while still under twenty-one, that Stanley Pumphrey first spoke as a minister, taking for his text, "The love of Christ constraineth us, because we thus judge, that if one died for all then were all dead; and that He died for all that they which live should not henceforth live unto themselves but unto Him which died for them and rose again." The same year he removed to Dublin, to pursue his business training in the employ of Edmundson & Co., where he soon became popular by his kind disposition and cheerful temperament, and entered with zest into all the recreations of the young people. His love of fun never left him, and, years after, some humorous remark or ludicrous incident often acted as a refreshing tonic when mind and body were alike weary under the strain of long-continued work.

He was very regular in the attendance of meetings for worship, both on First-days and those held in the middle of the week, and was warmly interested in matters connected with our religious Society. He was one of the first who assisted in originating the Friends' First-day school in Dublin, and he took a warm interest in his class and in the welfare of his scholars. He took an active interest also in the Literary Institute there, writing several papers for it, and generally joining in the discussions on the various subjects introduced.

In 1861, he went into partnership as an iron-monger with William Alexander, of Cirencester, and for the next eleven years was closely occupied with trade. Yet while he regretted that this should be so, and longed for further opportunity for evangelistic work, his influence as a Christian man of business—prompt, punctual, and to be depended on—was making itself felt, and business itself was training him to make a more diligent and efficient preacher of the Gospel.

In 1863, he married Ellen Horsnaill, of Rochester. The death of his lovely wife after a long illness, in 1868, was a terrible blow to him. "I never saw any man so aged with anything," a neighbour remarked. But all the while his

character was deepening; and it was of a time shortly after this that an old servant said, "I shall always thank God that he lived; I well remember the influence that his morning prayers had over me, and how I wished I could lead such a holy and happy life." From the time of his wife's illness, daily prayer in the family was his invariable custom. He had made up his mind, as he said, once for all that it was right, and waited for no further call. "Were I to wait each morning for some remarkably definite special call," he said, "I might wait in vain."

A tour in Switzerland and North Italy in 1869, with his father and brother, H. S. Newman, was a great enjoyment to him. "Truly," he wrote, "we have seen the works of the Creator in all their majesty, and the Psalmist's songs of praise have often been remembered. 'Which by His strength, setteth fast the mountains, being girded with power,' has a fulness of meaning for me now I never felt before."

In 1872, Stanley Pumphrey gave up a lucrative business, to devote himself more exclusively to the work of the Gospel, and removed to Worcester. Here, as at Cirencester, he took active interest in the temperance cause, and other town and philanthropic matters, though his frequent

absence from home on Gospel errands prevented his giving the steady attention to school or city mission work which he might otherwise have done. The long and repeated visits which he paid to Ireland and the eastern counties will be remembered by Friends there. He had a great concern for the religious well-being of young men, and had interviews of a very interesting character with those in Dublin. From the time of his residence there he took specially warm interest in everything Irish. "My thoughts are very much in Ireland still," he wrote on his return, "There is sadness in leaving those amongst whom I have been so long engaged, and who are endeared to me by a thousand kindnesses." In the intervals between his visits, and also while occupied in them, he greatly enjoyed social intercourse with his friends, and it was increasingly his desire to turn this social intercourse to good account. He delighted to show hospitality, and nothing pleased him better than to gather his friends together at his house to listen to Theophilus Waldmeier, or other able advocates of mission work. He had time and sympathy to spare also for political matters, and few would think how deep the interest with which he watched either actual or threatened war, "I could have cried

over the news yesterday," he wrote during the Franco-German war; "and yet how utterly impossible it is to approach a realising conception of these most horrid deeds!"

In 1875, in obedience as he believed to the call of God, Stanley Pumphrey sailed for America. "These partings make us sad," he wrote on leaving, "but I accept my mission thankfully, as I doubt not you also can for me. When we really give up anything for the Lord's sake, I believe He always gives a full return, and I am not afraid of being unhappy or that you will. There will be trials and sorrows no doubt, but the Lord reigns, and His grace does much more abound. I hope to be of good courage, my heart fixed, trusting in the Lord." Often afterwards he wrote of "the joy of service," and in his first sermon on his return to England, in 1877, from the text, "When I sent you out, lacked ye anything?" it was with a voice tremulous with emotion that he answered from the depths of his own experience, "Nothing, Lord!" and went on to tell of the Lord's abounding grace.

S. Pumphrey attended Baltimore and North Carolina Yearly Meetings in the autumn of 1875, and spent the next few months in visiting the meetings of Friends in North Carolina. "There

is no end of work wants doing here," he wrote, "and the labourers are few." He enjoyed meetings with the coloured people, and liked to watch their delighted faces, and hear them laugh for joy. "We thought," they said, "that may be as he'd come so far, he'd have some new way to tell us; but, bless the Lord, it's just the same old way we've known about so long." In looking back upon his work in North Carolina, he wrote:—"I am thankful for the three months I have passed here. They have been attended with unnumbered blessings. I have had strength of body and of voice, of mind and soul, for each day's work as it arose. Certainly strength has been given beyond what I have asked or thought. In eleven days, one of which was occupied with twelve hours' travelling, Allen Jay and I had twenty-nine meetings, and several times I suppose I spoke fully three hours in the day. You may think it too much," [he had had slight hæmorrhage from the lungs the previous spring, and doctors had warned him to be careful,] "but the people are hungry, and the Lord calls and gives strength for work. I have been received with unvarying kindness, and have added many to my list of friends. The Lord has given me very helpful companions. There has been clear evi-

dence that He has given and blessed the message. I believe, too, that He has forgiven the manifold imperfections and negligences, and has taught me valuable lessons. I would adopt as my own the words, 'What shall I render !' and, setting up another Ebenezer, wish to consecrate myself afresh wholly to the Lord."

In the spring of 1876 S. P. attended Philadelphia Yearly Meeting, and visited many of the meetings which compose it. In the Sixth month he was at the New York and New England Yearly Meetings, and spent the whole of the summer in New England. Among other refreshments of that interesting time were visits to J. G. Whittier and H. W. Longfellow, to which he always recurred with pleasure. Travelling westward, he attended Western, Indiana, and Kansas Yearly Meetings, and then, in company with Enoch Hoag, spent several weeks in visiting the various Indian settlements in the Indian territory. This visit was of great interest to him. He was everywhere warmly welcomed by the Government agents, and missionaries of various denominations, and met with as cordial a reception from the Indians themselves; the Senate and House of Representatives of the Choctaw nation suspending their meetings to give them a hearing,

and showing their appreciation of the Englishman's appropriate address by crowding round him afterwards to shake hands. Interpreters were ready to translate for him into their sign language, till their arms ached with the exertion; while Indian children wanted him to stop with them always, or ran after him to tell him how his words should be remembered for a hundred years to come. He spent Christmas among the Modoc Indians, enjoying such a "tree" as he had never seen before. The information gathered in this tour, and in subsequent visits to Canadian Indians, he afterwards embodied in a pamphlet on "Indian Civilisation;" while it was always a pleasure to him to lecture on the subject, or in any other way to promote an active interest in Indian tribes.

After resting at Cincinnati during the "idlest week" he passed in America, S. P. went on to spend a few weeks in Tennessee. The poverty of the kind people among its mountains called forth his ever warm and ready sympathy. To one of these the gift of his own great-coat was looked upon as providential, and it was an added satisfaction to the giver to see it "a really good fit." The spring found him again at Philadelphia, but his tarriance there was short, as he

returned to England in time to attend London Yearly Meeting.

In the summer of 1877 he married Sarah, the daughter of Jonathan Grubb, of Sudbury, and took her back to America with him in time to be present at Iowa Yearly Meeting in the Ninth month. This was followed, in rapid succession, by Western, Indiana, and Kansas Yearly Meetings, and the Biennial First-day School Conference at Indianapolis. The next few months were spent in visiting the meetings which compose Indiana Yearly Meeting. S. P. thus sums up the winter's work :—" We have been in all the Indiana Quarterly Meetings, and at a large proportion of their particular meetings, and not unfrequently have been at from two to half a dozen or more meetings in a place. Probably all through the winter I have averaged twelve meetings a week." A visit to Arkansas followed, where he was greatly pleased with the work carried on in connection with the Southland College, and ever after retained a warm and active interest in it. In the Fifth month he revisited Tennessee, and spent two of the summer months in Canada. The autumn of 1878 was spent in visiting the meetings of Iowa Yearly Meeting, in revisiting some of those in Kansas,

in a second visit to the interesting Quapaw and Modoc agency, and by the close of the year S. and S. G. P. were again in Indiana. After spending two or three months there, visiting the meetings composing Western Yearly Meeting, they passed on to New York, and by the time of the Yearly Meeting had attended most of its particular meetings. Then, a few weeks having been spent in various parts of New England, they proceeded to visit Friends in Ohio. In the autumn of 1879, besides attending Ohio, S. P. was again present at Western, Indiana, and North Carolina Yearly Meetings, and spent a few weeks in revisiting some parts of Carolina.

During the last few months of his stay in America he was much occupied in endeavouring to awaken among Friends a deeper and more general interest in foreign mission work, and to bring about more united action in the matter by their different Yearly Meetings. With this object he delivered a carefully-prepared Address in several of their most important centres, in which he aimed—

“I. To set before Friends their duty and responsibility in the sight of God, in connection with missionary work, as shown in the Bible and in the world’s manifest necessities, and illus-

trating the position we should take from the Acts of the Apostles, and the example of the early Church and the early Friends.

“ II. To describe briefly the work Friends have done in the Foreign Mission field during the last fifteen years.

“ III. To set forth the advantages to be derived from associated action on the part of all Friends in America, and to give practical suggestions as to the working and sustaining of an American Friends' Missionary Board.”

The Address, with some alterations, was afterwards published, and makes a useful little book on Friends' Foreign Mission work.

The time had now come (First month, 1880) when S. P. felt that his work in America was completed. He had travelled, including his journeys across the Atlantic, about 60,000 miles. He had attended, during the four years of his service there, twenty-two Yearly Meetings:— Baltimore, Canada, and Ohio, once; North Carolina, Philadelphia, New York, New England, and Iowa, twice; Indiana, Western, and Kansas, three times. His work had largely lain in the attendance of Quarterly Meetings. In most of the Yearly Meetings these are well arranged for the convenience of travelling preachers, being fixed a

week apart, and so as not to involve unnecessary travel. The meetings generally include a First-day, at which time the people from the whole neighborhood crowd in, so that a large concourse come together; and in no other way can the whole body of the Society be so readily met with. In the intervals between the Quarterly Meetings many particular meetings can be visited. Out of the ninety Quarterly Meetings on the American continent, S. P. attended over seventy—some of them repeatedly—and he worked, more or less, in all of them except Walnut Ridge, in Kansas, which is so difficult to reach that it would have taken him an extra month to visit it, and for that no fit opportunity occurred. Out of the 644 meetings of Friends in America, he visited 440, many of them repeatedly. He also attended a few Wilbur meetings, and a good many with the Hicksites and with Christians of other denominations. Probably ten meetings a week for the whole four years would be a correct estimate of his work. In many places he delivered valuable lectures on the Religious Teaching of the Society of Friends, which he intended on his return to England to revise and print. He did not live to accomplish this. Only one lecture was finished, and that has appeared in the *Friends' Quarterly Examiner*.

S. and S. G. Pumphrey returned to England early in 1880. He attended the Yearly Meetings in Dublin and London, and paid short visits at several places, generally combining the attendance of meetings of various sorts with the pleasures of social intercourse. In the autumn his only child was born. He had great love for children, and, in return, was a general favourite, while his remarkably happy way with them made them, as they would say, "never want to be naughty when he was by." Always feeling them a pleasure and refreshment, it is no wonder that he should now speak thankfully of possessing "the added treasure of a dear little daughter." He went just after Christmas to Leominster, to supply the place of his brother, H. S. Newman, then in India. He gave an excellent address at the annual meeting of H. S. N.'s adult class, on Bible Revision, a subject in which he had long taken deep interest; and he was looking forward impatiently for the publication of the Revised New Testament. He delighted the children at the Orphan Homes with his American stories, and entered, with his own hearty interest, into all that was going on.

On the 8th of First month, 1881, though even then unwell, he went to Sheffield to lecture

there. The same evening he gave an address on America to the First-day school, and the next day was at the usual meetings of Friends, preaching impressively on the fulness of blessing which there is in Christ. On the 10th he was too ill to fulfil his engagement or return home. His illness proved to be typhoid fever, and his wife was telegraphed for. He did not suffer acutely, and, while keeping very quiet, enjoyed much blessed communion with the Lord. The complaint at first progressed favourably; but a relapse came on, and though all was done throughout that medical skill and the most thoughtful kindness could do, it was soon evident that death was near. When told of his danger he said that if called to go he was "quite ready," but still he thought he should recover, and he longed to do so that he might preach Christ better than he had ever done before. In God's unerring wisdom the call came, and on the 17th of the Second month he entered on the "*perfect service in our Master's presence*" to which he had always looked forward as "one of the brightest joys of heaven."

SARAH PURVES, *Wexford*. 67 24 8 mo. 1881

An Elder. Widow of Thomas Purves.

WILLIAM CUTHBERT RANSON,

Sunderland.

68 29 4 mo. 1881

WILLIAM PRYOR READ,	77	25	1 mo.	1881
<i>Hitchin.</i>				
JOHN RICHARDSON,	85	3	5 mo.	1881
<i>Langbaugh, Great Ayton.</i>				
SARAH PRIESTMAN RICHARDSON,				
<i>North Shields.</i>	71	8	2 mo.	1881
ROBERT RING, <i>Bristol.</i>	16	17	8 mo.	1881
Son of John Y. and Jane Ring.				
EDWARD GAYNOR ROBINSON,				
<i>Melbourne.</i>	49	11	11 mo.	1880
MARY ROBINSON,	77	22	1 mo.	1881
<i>Hertford.</i> Widow of Thomas Robinson, of Godalming.				
ANN ROSLING, <i>Reading.</i>	80	5	10 mo.	1880
Wife of Samuel Rosling.				
HENRY ROWNTREE,	45	1	1 mo.	1881
<i>Bradford.</i>				
WILLIAM RUSSELL,	85	31	3 mo.	1881
<i>Moate.</i>				
CHRISTIANA SALKELD,	55	20	7 mo.	1881
<i>Linthorpe, Middlesborough.</i> Wife of Henry Salkeld.				
JONATHAN SATTERTHWAITE,				
	88	11	4 mo.	1881
<i>Colthouse, near Hawkshead.</i>				
CHARLES SAUNDERS,	90	28	7 mo.	1881
<i>Horsham.</i>				

WALTER HACKWOOD SAUNDERS, <i>Kingston-on-Thames.</i>	22	24	9 mo.	1880	Son of Edward Saunders.
BERTHA SCOTT, <i>Sunderland.</i>	23	24	1 mo.	1881	Daughter of Caroline Scott.
HANNAH SHARP, <i>Brighton.</i>	85	23	10 mo.	1880	Widow of Ebenezer Sharp.
ESTHER SHELDON, <i>Stamford Hill.</i>	64	6	9 mo.	1881	Wife of William Sheldon.
EDWARD SIMMONS, <i>Stoke Newington.</i>	64	11	9 mo.	1881	
CAROLINE SIMPSON, <i>Cheltenham.</i>	49	4	9 mo.	1881	Widow of George Simpson.
MARTHA SINTON, <i>Cork.</i>	81	7	10 mo.	1880	Daughter of John and Ann Sinton.
ANNE SMITH, <i>Bessbrook.</i>	61	17	1 mo.	1881	
ELIZA SPECIAL, <i>Sunderland.</i>	68	16	8 mo.	1881	Wife of Joseph Special.
ELIZA STAPLETON, <i>Woodford.</i>	52	15	8 mo.	1881	Wife of George B. Stapleton.
SARAH W. STEPHENS, <i>Plymouth.</i>	54	29	6 mo.	1881	
ANN STORRS, <i>Stoke Newington.</i>	94	22	7 mo.	1881	Widow of Joseph Storrs.
DANIEL STURGE, <i>Islington.</i>	84	21	7 mo.	1881	

- EDITH SARAH STURGE, 20 15 1 mo. 1881
Claverham, Somerset. Daughter of Edward and Sarah Sturge.
- ELIZABETH SUNTER, 58 24 8 mo. 1881
Bradford. Wife of William Sunter.
- HANNAH MARIA TATHAM, 49 1 4 mo. 1881
Settle. Daughter of the late John, and Susan-
 nah Tatham.
- JANE THACKER, 82 9 12 mo. 1880
Mountmellick.
- ALICE THISTLETHWAITE, 71 24 1 mo. 1881
Sedbergh.
- LOUISA THOMAS, 92 30 1 mo. 1881
Kentish Town.
- FRANCIS THOMPSON, 36 21 7 mo. 1881
Kingston, near Taunton.
- HANNAH THOMPSON, 84 6 4 mo. 1881
Ballytore. Daughter of the late Thomas and Sarah Thompson.
- MARGARET THOMPSON, 65 19 3 mo. 1881
Kendal.
- SILVANUS THOMPSON, 63 3 2 mo. 1881
Settle (late of York). An Elder.
- WILLIAM THOMPSON, 79 1 10 mo. 1881
Enniscorthy.
- JOSHUA E. TODHUNTER, 66 14 3 mo. 1881
Dublin.

ISABELLA TOWNEND,	62	16	12 mo.	1880
<i>Skipton. Widow of Abner Townend.</i>				
JOHN TOWNSEND,	60	28	3 mo.	1881
<i>Plymouth.</i>				
LYDIA TYLER, <i>Charlbury.</i>	81	14	2 mo.	1881
Wife of Joseph Tyler.				
MARY WADDINGTON,	81	14	7 mo.	1881
<i>Holloway.</i>				
WILLIAM WALKER,	65	14	2 mo.	1881
<i>Ullock, Pardshaw.</i>				
RICHENDA MARY WALLIS,	15	21	4 mo.	1881
<i>Basingstoke. Daughter of Arthur and Charlotte Wallis.</i>				
JAMES WARING,	85	1	7 mo.	1881
<i>Sleightholmdale, near Kirby Moorside.</i>				
MARGARET WARNER,	26	20	5 mo.	1881
<i>Hoddesdon. Daughter of Septimus and Elizabeth Warner.</i>				
CHARLES WATERFALL,	70	28	1 mo.	1881
<i>Newington Causeway.</i>				
GEORGE ARTHUR WATERFALL,				
	19	6	9 mo.	1880
<i>Christchurch, New Zealand. Son of the late Arthur and Sarah Waterfall.</i>				
RACHEL MARY WATERHOUSE,				
<i>Liverpool.</i>	44	1	5 mo.	1881
Daughter of the late Roger Waterhouse.				

ROBERT WATERLAND, 36 11 1 mo. 1881
Retford.

THOMAS WARING WEBB, 63 7 10 mo. 1881
Griesemount, Ballytore.

FRANK WEDMORE, 1 17 4 mo. 1880
Portishead. Son of Albert and Sarah Ann Wedmore.

GEORGE WELLS, *York.* 64 9 12 mo. 1880

PRISCILLA WELLS, 61 4 2 mo. 1881
Kettering. Wife of Joseph Wells.

DEBORAH WHEELER, 72 21 12 mo. 1880
Rochester. Wife of Frederic Wheeler.

For several months previous to her decease D. Wheeler felt a clear and often-expressed conviction that her end was near at hand. With this feeling she was anxious to carry out many little labours of love, especially among her poorer neighbours, entertaining a sense of farewell in the accomplishment of each.

She was very wishful to spend a short time with a sister who resided at Birmingham, as she said, "once more for the last time;" and although at the time suffering from a cold, on the 6th of Twelfth month, 1880, accompanied by her husband, she undertook the journey. She had usually much dreaded travelling, but this time appeared quite to enjoy it, and was very thankful

for the social intercourse afforded by the visit. They returned home on the 13th, her indisposition having rather increased than otherwise, and on the 16th she became so much worse as to cause her friends great anxiety. Her symptoms, indicating inflammation of the lungs, continued to increase in severity until, on the 21st (as her nurse expressed it), "she sweetly smiled away," and was at rest in the Beloved of her soul.

For months before her end her thoughts and conversation had tended heavenward. In her earnestness to work while it was day she sometimes exerted herself much beyond her strength; and, in her wonted diligence in circulating religious literature, she made it a point that no parcel should be despatched without prayer that a blessing might go with it.

After her return from Birmingham she seemed continually in an attitude of praise for past and present mercies, to which, on one occasion, she gave expression in language much like that of some of the Psalms of David. She said that she had no anxiety nor fear, for her hope was in her Saviour; she had never hoped in any other, and she felt perfect peace in Him. And the smile that lighted up her features at the moment of her departure seemed to those who

saw it to set a seal upon the reality of this blessed peace in believing.

“And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth : Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

THOMAS WHEELER, 80 26 1 mo. 1881
Edgeley, near Stockport.

Though he was but little known amongst his friends as a man of expression on religious matters, yet the life of Thomas Wheeler bore witness to the uprightness and integrity of his character.

He was of a retiring disposition, yet always ready to help forward Friends or others in benevolent efforts, especially in the times of great depression in the manufacturing district in which he resided, when he proved a valuable treasurer and accountant on the Relief Committees.

He held the office of Clerk to Cheshire Monthly Meeting for several years, but from natural diffidence could not be persuaded to act as an appointed Overseer of the flock, though his earnest concern for the welfare of our Society was felt and appreciated; while his practical sympathy with attenders of our meetings will long be affectionately remembered.

He married, in 1832, Hannah Bottomley, the daughter of William Bottomley, of Dobroyd, near High Flatts; a much blessed union, which lasted only for the short period of about five years. H. W. died in 1837. Her end was marked by the fulness of her trust in her Saviour, to which she often gave expression on her death-bed.

In the year 1843 T. W. was married again to Mary Wood, the daughter of Robert Wood, of New House, near High Flatts, one who became a true helpmeet for him, and was peculiarly fitted for the duties of a mother, being gentle, persuasive, and judicious. This union continued for thirteen years, and her decease plunged him into deep distress, which he bore, as knowing that no help could avail him but that which came from God alone.

Lest he might be unable to speak this word in praise of Him who had manifested His love in such a remarkable manner, he left the following memorandum, which was found after his decease:—"It was on the 21st of Tenth month, 1856, that Infinite Wisdom saw meet to take from me my dearest earthly treasure, the companion of my life, the sharer of my joys, the soother of my sorrows, she who was to me a true helpmeet in every way, in all times of

difficulty a faithful and wise counsellor. Oh, my beloved one ! no more can thy sweet and gentle spirit calm my troubled breast and smooth life's rugged path to me ! But all is in mercy ; mercy to my departed one, I believe, and mercy to me. It was after the remains of my precious one were laid in the silent grave, when kind friends had left us, and human aid and sympathy had done their best to alleviate the weight of woe and grief : when my heart was broken and melted within me because of this great sorrow and trouble, then the Lord did manifest Himself to me as a God of comfort ; then did He shed abroad in my heart such a sense of His forgiving love in Christ Jesus, that even poor doubting I could not doubt that He had blotted out as a cloud my transgressions, and as a thick cloud my sins, and freely forgiven me for Jesus Christ's sake. What shall I render unto the Lord for all His benefits towards me ? May I not say with the Psalmist, 'I will take the cup of salvation, and call on the name of the Lord !' . . . Oh, the peace that flows from a sense of God's forgiveness ! it passeth all understanding. There are indeed, no joys that can equal the joys of God's salvation."

During many subsequent years, he pursued the calm tenor of his life, keeping mostly to himself what might be passing in his mind ; seldom appearing to rejoice, yet always glad to see Friends, who could not but notice the serious thoughtfulness manifest in his demeanour.

His domestic comfort was much increased by a third marriage in the later years of his life. For this he was not backward in thankful acknowledgment of the blessing it had brought, especially during his protracted illness, by which, in the Tenth month of 1880, he was reduced to such debility that the close of life appeared near at hand. It was cheering at this time to hear him say that he felt his sins had been forgiven, and perfect peace was permitted to be his portion by night and by day, and express thanksgiving and praise at being so free from pain.

This acknowledgment on his part was the more comforting to those about him because his habitual reticence through life had withheld him from giving expression to his deepest feelings. But now that his lips were opened to tell of the Lord's goodness and mercy to him, he regretted this backwardness, and expressed the hope that it might no longer be so; though, as it was not permitted to him to experience the full rejoicing

which some of the children of the Lord are favoured with, he might not be able to bear so bright a testimony as they.

He continued for many weeks in extreme weakness and great suffering, but was mercifully sustained in remarkable patience and peace until the final summons came, on the 26th of First month, 1881, when he passed away, "to be for ever with the Lord."

His remains were interred at the Friends' Burial-ground, at Wilmslow.

ELIZABETH WHITE, *Cork.* 63 11 10 mo. 1880

Daughter of James E. and Mary White.

ELIZABETH WHITEHEAD, 65 14 9 mo. 1881

Bradford. Widow of Samuel Whitehead.

ELIZABETH B. WHITEHEAD,

Dublin. 70 15 2 mo. 1881

Widow of James Whitehead.

HENRY WHITING, 75 12 10 mo. 1880

Stourbridge.

WILLIAM WILES, 61 16 8 mo. 1881

Sheffield.

THOMAS WILKINS, 80 19 4 mo. 1881

Coventry.

JOSEPHINA SPARKES WILKEY,

Exeter. 71 13 1 mo. 1881

An Elder. Wife of John Fry Wilkey.

This dear friend, better known to many as J. S. Dymond, will be recognised as the last survivor of the three sisters, Miriam, Mary, and Josephina S. Dymond, who for the period between 1840 and 1855 were united in the management of the Friends' Girls' School at Lewes. Among those who came under their influence as pupils during that time, there lives a grateful sense of the lessons of the true Christian life which were developed there, and the high-toned moral and spiritual influence which pervaded the school. One of these writes that she esteems it to have been one of her greatest blessings to have been under their care, and that the remembrance of their daily life and conversation has been a strength through the changing scenes of time.

J. S. Dymond was the youngest of a large family, and was born a short time before the death of her father. It is recorded of him that on taking his final leave of his five beloved younger children, one by one committing them to the protection of the Almighty, to the youngest, then eighteen days old, he said, taking her in his arms,—“Farewell my dear little infant, I commit thee into the hands of Him who created thee ; may He bless thee with His choicest blessings.” This prayer of faith was indeed heard and

answered in the experience of this dear Friend, whose life was moulded by the will of God, through His abounding mercy, love, and grace.

After the death of their sister Mary, which took place soon after their retirement from Lewes school, the two remaining sisters lived for some time at Bath, and afterwards at Sidcot, until, in 1862, J. S. D. became the wife of John Fry Wilkey, of Exeter, her native place, and that city again became her home for the remainder of her life. She brought into the new conditions of wife and step-mother the same loving spirit which had characterised her former relationships. "Whatsoever ye do, do it heartily, as unto the Lord, and not unto men," was a precept which appeared to be borne out in her life ; and, so going on her way, she was a cheer and a blessing unto many, luring them on, both by precept and by sweet example, to a higher and a better life.

Several of the philanthropic undertakings in the city shared in her diligent labours. In the Society of Friends she filled the station of Elder for many years, and exercised her vocation with faithfulness, clear judgment, and love. Her voice was occasionally heard in ministry in our meetings for worship. She was a true Friend

in principle and practice, and a valued helper in the Monthly and Quarterly Meetings to which she belonged.

The health of J. S. Wilkey had long been delicate, but in the winter of 1877-8 she had a severe attack of inflammation of the lungs, which brought her, to all appearance, to the verge of the grave. It pleased our Heavenly Father, however, to raise her up from that bed of sickness, and to grant her a few more years of service on earth. With reference to this time she wrote to a friend, "It would have been pleasant to me to have had a little more of thy company when thou wast last here, if it had been only to tell thee of the love and mercy and sustaining presence of our gracious Saviour all through my long season of weakness. How wonderful is His condescension to the very weakest of the flock! His love and long-suffering mercy how great! Well may one exclaim, 'Bless the Lord, O my soul, and all that is within me bless His holy name.' . . . Through redeeming love and mercy, we can look forward with faith to a realisation of those pure and perfect joys which are promised to those who love their Lord, and to be received through His atoning sacrifice into that 'city which hath foundations, whose builder and maker is God.'"

Restored to a measure of health and strength, she was able to resume many of her usual pursuits, the attendance of meetings, and other religious and social engagements. She greatly enjoyed the country, and the beauties of nature had great charms for her, to which her botanical knowledge contributed an added interest. Occasional little journeys with her husband, or sojourns by the seaside for health and refreshment, were much enjoyed and appreciated. But there was an evident gradual advance in disease of the chest, and for the last twelve months her life was much that of an invalid, but marked by sweetness and patience, and that unselfishness which enabled her still to enter with interest into everything affecting, either for good or for evil, those around her.

The exceptionally cold weather of the early part of the present year proved more than her feeble strength could resist; and being seized with sudden congestion of the lungs, she peacefully departed — to be “for ever with the Lord.”

BENJAMIN WILLIAMS, 82 15 8 mo. 1881
Sunderland.

JOSEPH ROBINSON WILLIAMSON,
Pardshaw. 38 31 10 mo. 1880

ELIZA ANN WILLIS,	24	13	2 mo.	1881
<i>Barnes.</i> Daughter of George and Mary Ann Willis.				
SARAH WILMOT,	70	8	11 mo.	1880
<i>Portishead.</i> Wife of James Wilmot.				
ELIZABETH WITHY, <i>Bath.</i>	72	21	3 mo.	1881
MARY ANN WOOD,	58	6	10 mo.	1881
<i>Camden Town.</i> Widow of Charles Wood.				
MARY WOOD, <i>Dundrum.</i>	81	22	2 mo.	1881
ELIZABETH WOODHEAD,	87	23	7 mo.	1881
<i>Wooldale.</i> Widow of James B. Woodhead.				
ALICE ELIZA WRIGHT,	68	9	10 mo.	1880
<i>Darlington.</i> Wife of Samuel W. Wright.				
SARAH WRIGHT,	87	1	7 mo.	1881
<i>Chesterfield.</i> An Elder. Widow of Robert Wright.				
LUCY WRIGHT,	54	24	7 mo.	1881
<i>Chesterfield.</i> Daughter of Sarah Wright.				
ELIZA LUCY WYBURN,	53	28	9 mo.	1880
<i>Shapwick.</i> Wife of Walter Wyburn.				

APPENDIX.



MARY B. BROWNE.

MARY BOYLES BROWNE was born at Norwich, on the 3rd of First month, 1794.

Her parents were members of the Church of England. Her father was connected at some time or other both with the army and navy, and latterly held the post of lay-clerk in the Norwich Cathedral, in which one of his brothers was a minor canon. This brother, who was the Rector of St. Giles', Norwich, was father to the well-known writer, "Charlotte Elizabeth." The brothers had married sisters, so that the families were closely connected, and Mary Browne and her two sisters were the playmates and companions of "Charlotte Elizabeth" and her only brother.

The characters of Mary Boyles Browne and Charlotte Elizabeth Browne had points of strong resemblance. Both had great strength of will, and were very decided in their views. Both

carried out their convictions of duty at the cost of much personal sacrifice. Their paths diverged, but the love and interest in one another remained, and Mary Browne used to speak with pleasure of her cousin, and also of her acquaintance with some of her *protégées*.

Little is known of Mary Browne's childhood and youth except two incidents bearing upon her religious life. The first occurred when she was five years old. One day she was sitting in a room, when there came to her such a sense of heavenly light diffused all around, that the impression of its loveliness never left her. She even spoke of this bright remembrance during her last illness. The other circumstance occurred some years later, probably when she was about fifteen. While reading one of Sir Walter Scott's novels she felt an intimation that she was to close the book. She obeyed what she realised to be the call of duty, and never after allowed herself to read works of fiction. In thus acting up to what she believed to be right for *her*, she was a gainer in several ways. She was less likely to be influenced by the tastes of her cousin Charlotte Elizabeth, who in girlhood gave herself up to the perusal of works of imagination and to the vagaries of her own wild fancy. Also

the time redeemed from such reading was given to mental improvement ; and the habits of study formed thus early were invaluable to Mary Browne in after life, when she suffered from deafness and was totally unable to hear conversation except through a tube, and when reading of a solid character was an unfailing resource to her. She had, though in less degree than her gifted relative, a vivid imagination, and she herself felt that her adherence to her resolution thus early formed was a help to her mentally, as well as spiritually, throughout her life.

She was very fond of linguistic studies and history. Science she entered into with intense interest. In the study of astronomy, meteorology, physical geography, &c., her mind unbent and became recreated.

It was some time after the last recorded incident that Mary Browne felt earnest longings after a close walk with God. This awakening led her to frequent the services held in a church at Norwich, where an eloquent clergyman attracted large audiences. She was also diligent in the observance of those outward rites from which she hoped to receive large spiritual benefit. She often mentioned the care with which she used the week's preparation before partaking of the

ordinance of "the Lord's Supper," and of her bitter disappointment time after time in not realising the presence of the Lord on those occasions. Again and again she returned from the table to weep in secret with unsatisfied hunger after the Bread of Life. It was evidently the Lord's will that she should not look to stated times or seasons for the strength and enjoyment of communion, but that she should enjoy it, as she afterwards did, moment by moment in a continual feeding which nourished up her soul unto everlasting life.

Whilst thus longing for something she could not find, she sought for satisfaction in other churches beside her own. Like many of her contemporaries she was attracted by the teaching of Edward Irving, and she wrote to him to consult him about her spiritual interests. No doubt he saw that a person of her force of character and mental cultivation might be helpful in his church, and he went to Norwich to converse with her. The intercourse resulted in Mary Browne's feeling that his views were not such as to bring her full help and strength.

About this time she met on the committee of a philanthropic association in Norwich the late Lucy Aggs, a valued member of the Society

of Friends. The friendship thus formed led to her frequenting our religious meetings; and after a while, in 1835, she united herself with the Society. In connection with her acceptance of the spiritual views held by Friends she felt it right to take up the practices of plainness in dress and language then in common use by the most earnest-minded amongst them. She never regretted the step she then took, and she always wore the simple habit of a plain Friend, and used the Scriptural and classic "thee" and "thou"; but although fully persuaded of her personal duty in these matters she did not press her own action upon others. She desired that each might follow his own path of duty. At the time, these changes involved much suffering, because it was intolerable to her family for her to be so peculiar. It was not till long afterwards that her mother became in measure reconciled to her daughter's union with another church.

After the marriages of her two sisters she was left the sole companion of this widowed mother, to whom she ministered during her declining years.

Mary Browne was an earnest worker among the poor, but her sympathies seem to have gone out especially towards the Hebrew nation, for

whose spiritual welfare she laboured in connection with the Society for Promoting Christianity among the Jews. Her descriptions of her repeated visits to Mr. Alexander, an Israelite who afterwards became Bishop of Jerusalem, were most interesting. His mind was opening to the truths of Christianity, and Mary Browne, in company with another lady, used to encourage him in his first steps as a follower of the Crucified One. They deeply sympathised with him in the violent opposition of his wife, and great was their joy when, after months of mental suffering, he told them that *her* heart also was turning towards the truth.

Mary Browne's early association with members of our Society at Norwich brought her close friendships, which were congenial to her both intellectually and spiritually. Joseph John Gurney and his wife, William and Anna Forster, Lucy Birkbeck, and many others, were much beloved by her. In her old age her heart went forth to the younger generations of this large circle, who responded warmly to her affection. She would often talk of the past, and tell incidents connected with her Norwich life. But though she thus loved to dwell upon bygone years, it never was at the expense of present

duty. In her last illness she described herself as having been one of a band of seekers numbering about forty, belonging to different churches, who had, in unison of spirit, sought to follow their Lord and Saviour very closely. Probably it was after she joined Friends that she specially enjoyed this communion of spirit, for she was then settled in Christian faith, and her heart was ever open to all who loved the Lord Jesus Christ in sincerity. She greatly admired the character of Bishop Stanley, and warmly appreciated his endeavours to unite Christians of different denominations in social religious fellowship.

We do not know at what date she first vocally confessed her Lord in the meetings of Friends. It was in 1846 that she was recorded a Minister by Norwich Monthly Meeting. Previously she had gone as the companion of Sarah Harris, of Bradford, on a religious visit to Holland, Germany and France. She was a good French scholar, and it seems probable that her friendship with some religious persons in France may have dated from this visit.

Among the few journeys taken by Mary Browne on Gospel service was one to Scotland, in 1861. She was then associated with Daniel Pryor and Eliza Hack, and their being joined in

this mission led to a warm friendship and a close union in religious and other interests.

As she advanced in life she found her native county too cold for her permanent residence, and for several years she annually visited some dear friends in Cornwall during the winter months; and afterwards, during the last fourteen or fifteen years of her life, to avoid the fatigue of the long western journey, she generally passed the winters in Brighton. Her visits to Cornwall led to much pleasant intercourse with many Cornish Friends, and her already large circle became widened.

On the settlement of her widowed sister, Anne Carter, at Guildford, Surrey, she spent a portion of the summer months in that pleasant country town, until the death of this beloved relative. Her ministry in the little meeting, and her affectionate interest in the Friends were much valued.

Thus, accustomed to go from place to place, she quickly settled down into each successive home, and her quiet lodging became a centre of interest. Her sitting-room invariably looked neat and homish. She always liked to have plants in the window. She had not many things about; just her book in reading, her writing materials which were in daily use, her knitting—usually

babies' shoes, which she made exquisitely, or kettleholders in two colours, which were given as little mementoes to her friends. On the table was the tube, at hand for callers. She did not care to carry her books about with her, except her Bible, which was the book she loved above all to peruse. She could always borrow books of her friends, and she decided by rapidly turning over the pages, whether a book was likely to suit her or not. During one or two winters spent in Brighton, some time after she had completed her eightieth year, she borrowed volume after volume of the *Penny Encyclopædia*. She carefully read the papers on physical geography and other scientific subjects, often copying extracts which particularly interested her, and she did not stop till she had had every one of the sixteen volumes. She still read French books with ease and enjoyment.

Her correspondence was large. She was very dependent upon this sort of intercourse, and in giving and receiving information concerning distant friends she found a great solace. Her social calls were prized, and all with whom she thus came in contact felt the largeness of her sympathies, and realised the power she had of entering into their temporal and spiritual concerns. The

disposition to pensiveness which lay hidden in her character was not generally seen, and only showed itself in her intercourse with her most intimate friends.

Her affections were intense, and she felt acutely when any of those upon whom she leaned were called away from earth. When any of her friends were ill, she entered into their sufferings with almost too keen a realisation; indeed, the pain she felt was at times too great for her delicate frame. Her love of kindred was very clinging; and her relatives, younger and older, found a warm welcome to her habitation. She was particularly fond of little children, and liked to watch them and to get them to talk to her through her tube. We have seen her, at the age of eighty, nursing with great pleasure a baby of a few months; and she delighted to carry her gifts of little shoes to mothers, in whose joys and sorrows she felt such tender sympathy.

We must not overlook her travail of soul for the Church of her adoption. In the silent watches of the night her voice was sometimes heard ascending in solemn tones, no doubt pleading for souls. Probably she did not realise that the sound could reach beyond her chamber, and those who heard, delicately forbore to listen to

such sacred communings between her soul and her God and Father.

Of her public ministry we have hardly spoken. It was characterised by great clearness, especially in exposition of doctrine. She seldom spoke without alluding to the atoning efficacy of the blood of Christ to cleanse from all sin, and the sanctifying power of the Spirit. She sought herself to follow fully a crucified and risen Lord, and she invited others to enter into the same blessed experience. Owing to her inability to hear her own words, her voice was unequal; sometimes rising to a high, clear key, and then falling to a whisper. But this can hardly be said to have lessened the force of her ministry, which, while very acceptable to those who had long known her, was particularly valued by such as had only recently come among Friends. These felt the depth and reality of her experience, and accepted her words as very helpful to them.

Probably it was her reality that gave her such influence. Sometimes she may have been too outspoken in ordinary intercourse, but all who knew her intimately, felt that it was the truthfulness and sincerity of her character which led her freely to express her feelings.

Although occasionally prostrated by attacks

of severe illness, Mary Browne continued very active until within a few months of her death. Her sister, Elizabeth Murray, used to speak of "Mary tripping along so quickly she could hardly keep up with her." It was indeed a sprightly step for one of her years. She liked generally to do her own shopping, and it was wonderful how easily she made her way in spite of her extreme deafness. She sought the good of those who came within the circle of her influence, and her workwoman and laundress were objects of her tender thought and kind care.

After her last winter at Brighton, she was able to enjoy most of her usual periodical visits to beloved friends in the neighbourhood of London. Then she went to Guildford to pass a few weeks in the large, pleasant house where she had so often lodged. Again she ministered in the little meeting she loved so well.

Some of the children and grandchildren of her late beloved sister rallied round her. This was a mutual pleasure ; those who cherished her life did not then know that the parting was at hand. Illness came on, and the niece whom she had almost brought up, and who loved her with daughterly affection, nursed her till forced regretfully to leave her for duties which she

could not delegate to another. Then the ladies of the house who had known her for years, and the nurse who had waited upon her sister during her last illness, ministered to her, a married niece from near London coming often to see her.

In her steppings in life she had always sought Divine direction both as to time and place, and she did not doubt the guidance which led her to Guildford at this time.

Her illness was long and attended by much physical exhaustion, and she dozed a good deal ; yet almost to the end she was able from time to time to write a few lines, and she liked to receive letters from her friends. She arranged all her affairs with great precision, having nearly all the articles in her possession labelled with the names of the intended recipients. She had not quite strength to apportion all her books. Towards the end her mind, which had once or twice wandered a little, regained its brightness. One day a friend from a distance went to see her. The invalid could not converse much, but she handed to her visitor an envelope on which with trembling hand she had written the following :—
“ Une mère exhortat son fils mourant penser au Sauveur. ‘ Chère mère,’ repondit-il, ‘ on pense aux absens. Mon Sauveur est toujours avec

moi !”* This doubtless was the expression of her own blessed experience.

Again and again she testified to “the peace which passeth all understanding” being her portion. Shortly before her death, in the early morning, she called to her nurse, exclaiming, “Oh, Nurse, Nurse; what beautiful singing! what heavenly voices! Dost thou hear?” It was not the music of earth which had arrested her, neither was it the bodily sense which was now at last restored. It was a sweet, faint echo of the harmonies of Heaven which fell upon her spiritual ear. Already it might be said of her, in the words of the poet,

“The song which she heard was the Seraphim’s song.”

She quietly entered into rest on the 9th of Eleventh month, 1880, in the eighty-seventh year of her age.

A little company of loving relatives and friends gathered round her grave at the cemetery at Guildford, on the 13th of the same month. In that quiet resting-place they laid the loved form of their friend in the glad hope of a glorious

* A mother exhorted her dying son to think of the Saviour. “Dear mother,” replied he, “we think of the absent, my Saviour is always with me.”

resurrection. One in younger life spoke of the encouragement which had been afforded to the young, by the example, in one of such strong mental and cultured powers, of faith and patience and overcoming grace. He said it seemed to him a time of joyful thanksgiving rather than of mourning.

Her memory is precious, and her loss is much felt by many; but may we not thankfully add of this beloved and honoured friend, that she “being dead, yet speaketh”?

We are allowed to subjoin a few extracts from letters from M. B. Browne to her beloved friend, S. K—, of Brighton. They are, with one exception, written from Guildford, where, contrary to her usual custom, she remained during the winter of 1877-78.

The first extract is dated Twelfth month 30th, 1877:—“This morning I received the book from M—, and mean to return it to-morrow, that some one else may be comforted by perusing it. Elizabeth Bell sent it to me last week; the similarity of Lucy Gregory’s experience and my own is striking. Our deafness outwardly, and the unceasing noise in the head, which is not quite so trying [to me] as it was to her; but the sitting in company without hearing any conversation I

can remember feeling much, but not so now, when I am obliged to be so much alone, and to refrain from needless speaking.

“I did not know L. G —, though perhaps have met her formerly at Earlham. Richard Burlingham and his wife I knew and valued, and Elizabeth Robson I loved.

“I know not if I named a book I have read with interest. It comprises the account of the formation of the Moravian Society, and the bitter persecutions the early Christians in Bohemia underwent previously to the time the Moravians separated themselves. I cannot but fear that they too will become a mixed people, and what a loss it will be. However, we may leave the ‘little flock’ to the care of the ‘Good Shepherd,’ who knows His sheep and will seek them out wherever they are scattered. Read Ezekiel xxxiv.”

(This letter is without date.)

“Thou hast sent me a volume containing the Memoir of William Lewis, of Bristol, which brings to remembrance a circumstance which occurred previous to the death of my dear mother. I had taken that Memoir home from our Norwich Library, and my mother took it up, and said, ‘This is an account of a friend of mine of whom

I have not heard for many years. He married one of my most intimate young friends, and was a gay thoughtless young man in business at Bristol.' This interested her in the book, and I believe the perusal was the means of softening her feelings towards me, for it was just then I joined the Society of Friends. It is a very interesting narrative, and W. L. seems to have continued steadfast to the close of his life."

"*Fifth month 10th, 1878.*—The winter has passed away with us both, and we are still spared. With me it has been a time when every way seemed hedged up, not an opening to be found. Thrown so entirely upon myself, with full opportunity to meditate on the works of Him who searcheth the reins and the heart, and to consider all the way in which I have been led from early life, even from five years old, when the true light shone around me, and how there was a wandering far away from it, though never suffered to go far without condemnation ; all this increased my faith that now I might hope on, and often in much depression I found help. The physical suffering has been severe at times, but lately has been alleviated. How many are our trials, into which no one can enter, yet known unto Him who cares for us, and

can so wonderfully sympathise with us. . . . The Yearly Meeting comes very near. . . . How often have we attended in past years, and experienced strength and encouragement from the society of those loved and valued friends who have entered into an abiding rest, and how soon we also may be gathered, who can tell?

“I was at meeting on First-day, seven present, two strangers ; it was a solemn time in silence.”

“*Fifth month 26th*, 1878.—It seemed rather long since thy last letter, so that thine received yesterday was doubly welcome. During this long detention here the kindness of my friends in frequently writing has been truly valued. My time of liberation is not yet come, and I desire patiently to wait till the way opens ; it has seemed at hand several times, but something has occurred to close it again. It has been a season of peculiar trial in many ways, such as I never passed through before, and looking back almost wonder how I have been helped onwards, and just now am favoured with a peaceful calm, which compensates for many a high gale ; and I have often thought of the lines I found in a book of thine, I think in MS. :—

‘ In every high and stormy gale
My anchor holds within the veil.’ ”

SAMUEL BETTLE,
OF PHILADELPHIA.

(From the *New York Journal of Commerce*, Third
month 26th, 1880.)

ONE WORTH REMEMBERING.

A plain white card comes to me to-night,
with this legend on it :

IN LOVING REMEMBRANCE OF

SAMUEL BETTLE,

WHO DIED AT HIS HOME IN PHILADELPHIA,
ON THE 23TH OF FIRST MONTH, 1880.

AGED 70 YEARS.

A MINISTER OF THE GOSPEL OF THE RELIGIOUS SOCIETY
OF FRIENDS FOR THIRTY-FIVE YEARS.

“Blessed are the dead which die in the Lord from
henceforth : Yea, saith the Spirit, that they may rest
from their labours, and their works do follow them.”

“O, death, where is thy sting ? O, grave, where is
thy victory.”

“But thanks be to God, which giveth us the victory
through our Lord Jesus Christ.”

(*His last words in the ministry*, 1 mo. 23, 1880.)

Perhaps my friend would not have me, could
he forbid it, print what I am moved to say of
him. But it is not for him I print it. He

belongs to himself less now than ever, and of all men I have ever known, he least believed that he belonged to himself. He, his memory, his example, are our possession now.

Many years ago, late one stormy night, a wild gale raging and rain driving through the Notch, a loaded stage coach arrived at the Profile House, then a small hotel and crowded full. The passengers looked in blank distress at the announcement that they must re-enter the coach and go five miles down the forest road to the Flume House.

Among them my eye rested on a man, tall, of striking form and feature, whose face would have impressed anyone in any crowd. There was no look of surprise or trouble on his face. It was then, as it always afterward was when I saw it, calm, with a look rather of pity for others than thought of himself. The ladies who were under his charge also attracted our notice ; and as my extra rooms were easily made available, I ventured to offer their hospitality to a stranger. I am not extravagant when I say, now that he is gone, that I found I had unawares entertained one of the rare visitors of earthly houses.

Rare in many respects beside that of an ever-present influence from above. This was the

beginning of a long and happy friendship, wherein many hours and weeks of pleasant summers at the Profile have passed, profitably to me, and to many of the guests there from year to year, who will have heard with sadness that he is dead.

He was a rare man, a wonderful man. He was a man of clear intellect, vigorous thought, convincing utterance. He was a scholar both by study and by digestive thinking. Gentle to all, and a gentleman therefore in every place, he commanded belief when he asserted the truth, and respect when he rebuked the wrong. He never hesitated to do both.

I cannot refrain from relating a memorable occurrence, and in this day of much church rivalry and perhaps some enmity where ought to be only love, it may be good, and do good, to tell of it.

We are Christians of various names at the Profile House, but we have for many years kept up a regular Sunday service, in which all join with great satisfaction. It is a feature of the quiet family life into which even great crowds fall pleasantly in lonesome places among the mountains. The large parlour is filled with several hundred people for this service, which is conducted by whatever clergyman of whatever deno-

mination may happen to be among us over Sunday.

One Sunday it happened, for the first time in years, that in a full house (now grown to be a great hotel holding 500 guests), there was no one accustomed to the prefix "Reverend" to his name. But Samuel Bettle was with us, and we looked to him to conduct the service. He had much hesitation, apprehending that the crowd of gay people might not be willing to join in a simple meeting ; but to the argument " You may do good ; it is an opportunity," he yielded, and consented to take charge of an evening meeting.

Of course the idea was abroad all day among the happy and jolly young folks that in the evening there would be a " Quaker meeting," and the drawing-room was crowded to excess. Samuel Bettle and a few of the older residents of the hotel came in and took seats at the end of the room.

Among the assembly were many who were curious, and had come to be amused. Contrary to the usual custom of silence, there was much loud talking, some laughing, and exchanges of signs especially among the younger folks. There was no signal given, as in liturgical and other

formal services, of the commencement of the worship. Our leader sat still, his pale and striking features unmoved, his eyes on the floor. The tittering, talking, laughing continued for some minutes, and no reverence or even respect for a religious service was visible; when, suddenly, silence rolled like a wave over the assembly, instantaneous, profound. It was more than impressive for it was startling. Every laugh, every smile was gone, and an anxious, uncertain, alarmed look took possession of most of the faces of the young. Still no movement from our leader. For full five minutes that dead silence held the entire room. The most frivolous were awed. The strain became intense on many minds. The stillness grew apparently deeper and more solemn.

Then he threw himself on his knees, and prayed. His clear voice, in a tone of passionate entreaty, low and subdued but full of emotion, asked from God what I think every soul in the room felt to be its own desire. When the short prayer was ended, I saw tearful eyes here and there, and serious countenances everywhere. Then he read from the Bible; and then for twenty or thirty minutes spoke of the life that is, and the life that ought to be, the life of Christ in the soul of man. Practical, simple, wonder-

fully persuasive, his words were now meditative, now rising to eloquent emotion, warning, admonition, appeal. I think he did some of the good he tried to do. We can never know here what is the effect of our words for evil or for good. He perhaps knows now more than we of the result, for some I know who were in that room have gone whither he has gone; and I doubt not, whatever their names as Christians here, they have met him and one another where all wear the same name, and will one day be in the same likeness. There are many besides me who will never—it is a long word that—never forget that evening.

If I have conveyed the idea that he was in appearance or character rigid, ascetic, I have done wrong. He was always most genial, and in conversation playful at times and sparkling with humour. His critical and accomplished mind saw the depths of an argument instantly, and the same perception led him to instantaneous appreciation of wit and even fun. Strong and lovable; I think those two words fitly express the impression he made on an intellectual mind coming in contact with his. He knew the world well. He looked through the flimsy coverings of a “man of the world” as if they were transparencies. He

saw at a glance through external polish, of a man or woman, and recognised the worth or cheapness of that which was beneath. While men of our annual company, clergymen, judges, eminent members of all professions and employments, were drawn towards him, it was a very striking fact, that when he was conversing in low tones on the front piazza, the mountain stage drivers would gather closer and closer around, and listen to him in absorbed silence. We have had many great talkers there, but of no other man could this remarkable fact be recorded.

If I allow myself to go on, I shall write all night about him. I have said nothing of his life and work in Philadelphia, his devotion to the poor and oppressed, his usefulness among the Friends, where he was a minister of the Gospel for thirty-five of his seventy years. My knowledge of him was not there. I knew him as a man in social life, among men. It is as the model man in that life that I can speak of him. And I think I loved him, and every one loved him, and he had power and influence, and accomplished great good, all because in his life among men he was a man of God, and made every one know it. He was a living proof that a man can be a companion of his fellow-men, a scholar, a

delightful addition to society, a lover of beauty, a giver of happiness to young and old, an ornament of social life, and yet always and everywhere carry to the heart of every one he meets the conviction that that man lives close to the other world. Meeting such men, you cannot help—I care not who you are—you cannot help feeling that though they be like us, and of us, with our bone and blood and passion, they have somehow, with outstretched right hand, a grasp on something, invisible, but firmer than anything our miserable philosophies and sciences can give us to hold on by.

I am afraid that some of Samuel Bettle's friends in Philadelphia may think I do wrong to write thus of him who himself would rather go in peace and be forgotten. It is not to praise him I have written. But of such as he this world has too few; and since he has gone out of it into the light he desired, I think he himself approves my motive in this much, that I would, if possible, preserve yet a little longer the good his presence did while yet among us.

Faithfully,

W.

INFANTS whose names are not inserted.

Under three months	...	Boys	4	...	Girls	5
From three to six months		,,	2	...	,,	1
,, six to nine	,,	,,	1	...	,,	0
,, nine to twelve	,,	,,	1	...	,,	1

Errata in the Volume for 1881.

Page 23, line 11 *for* "fifty-five" *read* "forty."
 ,, 107 ,, 11 *for* "M. P. Wells" *read* "Mary
 Wells Payne."

TABLE,

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1878-79, 1879-80, and 1880-81.

AGE.	YEAR 1878-79.			YEAR 1879-80.			YEAR 1880-81.		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Under 1 year*	5	8	13	7	5	12	8	7	15
Under 5 years	14	13	27	15	13	28	14	12	26
From 5 to 10 years	1	1	2	2	4	6	0	3	3
10 to 15	4	1	5	0	2	2	2	2	4
15 to 20	4	3	7	3	2	5	3	3	6
20 to 30	4	5	9	8	7	15	4	11	15
30 to 40	6	9	15	9	11	20	7	9	16
40 to 50	12	10	22	6	7	13	7	5	12
50 to 60	6	22	28	16	12	28	8	18	26
60 to 70	24	32	56	32	28	60	21	28	49
70 to 80	34	48	82	34	31	65	28	38	66
80 to 90	27	36	63	25	30	55	22	33	55
90 to 100	1	4	5	6	5	11	2	5	7
All Ages	137	184	321	149	147	296	118	167	285

* The numbers in this series are included in the next, "under 5 years."

Average age in 1878-79 59 years, 5 months, and 10 days.
 Average age in 1879-80 58 years, 1 month, and 2 days.
 Average age in 1880-81 57 years, 5 months, and 3 days.







